APRIL 1948 15 CENTS

UNITY

GOLDEN GATE LIBRARY
PACIFIC SCHOOL OF RELIGION

Our Resurrected Body - - - - - 1
Charles Fillmore
Inheriting the Earth - - - - - - 5
Douglas H. Loweth
I Was Evicted - - - - - - - 10
Narada Evaldt
The Hidden Masterpiece - - - - 18
Jean Farrin
Relative Values - - - - - - - 23
Beverly E. Finch
Fear Hath Torment - - - - - - 30
L. Stevens Hatfield
"Thou Art the Man" - - - - - - 38
Pella Thomas
As We Choose - - - - - - - 41
Malcolm Schloss
Spiritual Health - - - - - - - 49
Kathleen W. Welch
Sunday Lessons - - - - - - - 57

Thanks be to God

Healing & Prosperity Thoughts

by Charles Fillmore

TO BE USED FROM

APRIL 20 to MAY 19

Healing: My mind is transformed by the Spirit of truth, and I am made whole.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity: I acknowledge the transforming power of the Spirit of truth, and every thought of lack reveals a silver lining of superabundance.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

UNITY
PUBLISHED MONTHLY BY UNITY SCHOOL OF CHRISTIANITY
Publication, Editorial and Executive Offices: 917 Tracy Ave., Kansas City 6, Mo.
Entered as second-class matter, July 15, 1891, at the post office at Kansas City, Missouri, under the act of March 3, 1879. Accepted for mailing at special rate of postage, provided for in section 1103, act of Oct. 3, 1917, authorized Oct. 28, 1922. Additional entry at Lee's Summit, Mo.
SINGLE COPIES 15 CENTS—YEARLY SUBSCRIPTION $1

UNITY

Devoted to Christian Healing

CHARLES FILLMORE
Editor

GEORGE E. CARPENTER
Associate Editor

VOLUME 108 APRIL, 1948 NUMBER 4

Our Resurrected Body

CHARLES FILLMORE

THERE ARE THREE theories as to when we receive our resurrected bodies: "(1) That we receive them immediately after death, while at the end of the world there is a great gathering and review of all the dead; (2) that after death the souls of Christians are conscious and happy, but do not receive their resurrection bodies till the end of the world; (3) that souls are unconscious between death and the judgment—but there is slight warrant in Scripture for this belief."

It is admitted that these are all theories, guesses by men, apparently backed up by Scripture passages that seem to corroborate them. But which theory is correct? Just as many and as strong passages of Scripture may be quoted in favor of one as another. There should be no misunderstanding upon this important point, because, as Paul says, "if there is no resurrection of the dead . . . your faith also is vain."

What Christianity needs is a practical understanding of divine law. In this matter of the resurrection of the body we are told at the very outset, "Now hath Christ been raised from the dead, the firstfruits of them that are asleep." If He was the first fruits, why should the other fruits be any different from Him? He said, "Follow me." He did not wait for the end of the world nor a great day of judgment in which to resurrect the body. When He had overcome the world, the flesh, and the Devil, He was through the law of thought purification ready for the change, and it came to Him. So it will be with each one of us; when we have cast all sin out of our mind our body will be so pure that it cannot come under any law of death or corruption.

It should be a simple proposition that will prove itself, this resurrection of the body. If by sin we cause the body to die, which is definitely stated in Scripture to be the fact, then by casting out sin we should cause it to live. If it still continues to die after we believe that we have been very good, then we should search ourselves still further for other more subtle sins, because there is no other source of death.

Those who are putting this law to the test do find that their body is being resurrected from decay as they overcome the sins of the inhabiting mind. Many whom the doctors have said must give up their body to corruption right away, have found this law of casting out sin and through it have stopped the disintegrating process. If this can be done even in a single instance, where is the limit of the law? And if this disintegration of the body can be stopped

through purification of the mind, does it not prove that there is such a law universal, and that it was full compliance with this law that enabled Jesus Christ's body to be resurrected?

It should then be an easy matter to figure out when the resurrection will take place and the kind of body we shall have. Flesh and blood—that is, the ordinary perishable flesh and blood—cannot inherit the kingdom of God; neither does corruption inherit incorruption. It is a sin to hold in thought that there is such a thing in reality as a perishable body of flesh. To establish this kingdom of God within us we must purify our mind to the point that we do not even imagine such a condition as corruption in God's pure substance. Through this repeated and constant affirmation in mind of the one and only pure substance of God everywhere present, we change the life currents in the organism until the corruptible puts on incorruption. This is done day by day, thought by thought, and we have the palpable evidence going on right under our eyes of that same bodily resurrection which is finally summed up in a great bodily change—the sound of the "last trump"—such as Jesus passed through.

But this point, the point at which the Christ life becomes so strong in the consciousness that it transforms the whole organism and sets it free from all tendency to corruptibility, has not yet been attained by any save Jesus. However thousands are on the way and have the evidence in their own flesh of a higher life that is setting it free, cell by cell, from the mortal law of death.

All we have to do is to keep right on overcoming

the sins and false ideas in the mind, knowing that we are thereby resurrecting the body. "Wherefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord."

TRUTH

Henri Tussenbroek

Do you seek Truth?
Then stand beneath a tree
And raise your eyes to distant hills
Bathed in the noonday summer sun.
And say unto yourself these words:
"Who made all this
So exquisite and serene,
The birth of spring, the rain, the stars,
The summer breeze, that paradise
Of golden colors in the sky
When slowly sets the sun
And night is nigh?"
Do you seek Truth?
Then look within yourself and still
The fears and cares that matter not,
And you shall see a light that grows,
And you shall hear a voice that knows,
The answer's there: "I am with thee!
Above, below, around, and far;
From here unto the farthest star
I move; and from these heights above
I give to thee my spirit—love!"

Inheriting the Earth

DOUGLAS H. LOWETH

"Blessed are the meek: for they shall inherit the earth." On the face of it these words seem anything but true. If Jesus had said, "Blessed are the meek: for they shall inherit heaven," we might be inclined to believe Him, but so far as earth is concerned it is very definitely the strong and the forceful, not the meek, who seem to get all the breaks in life.

Now either the Master was sincere in this utterance or He was not. If the meek do not inherit the earth, then He was guilty of deliberate exaggeration, yet no follower of His would accuse Him of that. The fact is of course that, properly interpreted, the message of Jesus is not only absolutely true but quite workable. This is especially so in the case of this particular beatitude, which is one of the most important verses in the New Testament. As Emmet Fox declares in his book "The Sermon on the Mount," this beatitude is "the Key of Life," it is the "Jesus Christ Message reduced to a single sentence," and he proceeds to explain that if it were carried out wholeheartedly, the beatitude would solve almost every difficult problem of human relations and make the world a happier place to live in.

The important thing to understand, first of all, is what we mean by "meekness" and "inheriting the earth." Most people think of the meek as those easy-going folk who allow themselves to be sat on or,

shall I say, pushed over and used as doormats. But this does not convey the true meaning. The Greek word praeis, which we translate "meek" in the Gospel, really means "tame," in the sense of being the opposite to wild and unrestrained. We speak of certain animals as being broken in or tamed, not in order to break their spirits but rather to make them amenable to control and therefore more serviceable. Thus when we say, "Blessed are the meek," we mean that those persons are happy who are willing to submit themselves to God, and allow His will to be done in their lives, wherever that will may lead them.

If there was one thing Jesus disliked to see in people it was the spirit of arrogance, aggressiveness, cocksureness, call it what you please. His own conduct was the best proof of the practicability of this beatitude. Sometimes it might almost seem as though He carried meekness too far. Perhaps it might have been a good thing had He shown a little fight on occasion, especially when the armed mob came to seize Him in the garden of Gethsemane. Had He struck back like Simon Peter, had He called the twelve legions of angels to come to His rescue, such a demonstration of power would have been a salutary lesson to His enemies. But true to His own teaching, He preferred to turn the other cheek.

A minister friend of mine once went to his bishop to consult with him about a certain course of action he proposed to pursue in his church. He concluded his proposal with the remark, "I am the leader, and have a right to dictate." "True, you are" was the bishop's reply, "and you have the authority,

but the secret of success in any strained situation is to use authority very sparingly." The answer was a wise one, as every experienced leader knows. Power is something to use in small doses, and the more we hold it in check the more readily do we find ourselves masters in difficult circumstances.

There were times in the life of Jesus when He had to use His power and authority, as when He stood up in the boat and rebuked the raging storm with the command "Peace, be still," or when He took a whip and with a look of indignation drove out those who bought and sold within the sacred precincts of the Temple. Yet after all, it is not this but instead the gentler and more restrained side of His character that affords His greatest appeal. We love Him for the very qualities that we are least likely to imitate. Had He carried on a hand-to-hand fight with those who arrested Him, or called down fire from heaven on His murderers, some might have thought Him a hero, but He would no longer be the supreme pattern of our life; indeed He would barely win our respect. No, it is because of His meekness, not His strength, that He is on the way to "inherit the earth."

Now if the word "meekness" requires a good deal of explanation so does the "earth" which the meek inherit. Let me say at once that it has nothing whatever to do with real estate; it simply means the situations you and I face in everyday life, and that covers about everything. The word earth applies not to something we would like to possess in the future but to our circumstances here and now, and to inherit this earth means that we may, if we care, become

masters of our life "from our bodily health outwards to the furthest point in our affairs," as Emmet Fox explains. The way to that, Jesus would remind us, is not fighting but being very "tame," in short being willing to be led by God.

It is a mental attitude really, a realization that God is the source of all good. As the ancient creed puts it, He is the "maker . . . of all things visible and invisible" and thus is in complete control. This gives us the assurance that His will for us is always something joyous and interesting; it prompts the faith that if one door of opportunity closes there is no need for anxiety, since another and a better opportunity will be revealed further along the way.

"Blessed are the meek: for they shall inherit the earth." Of all the lessons that Jesus taught, human nature has been woefully slow to learn the satisfaction that comes from meekness. The Christian church itself has been one of the worst offenders in this important particular. Frequently has she clutched at lordship and power. More than once in history have her pastors taken up the sword and gone forth to do battle in order to control the destinies of nations and men. It has led to failure always. But in so far as the church has been content, like her Master, to follow a humble path, to go among men as one "that serveth," to use gentleness and persuasion to win her way, she has inherited the earth and found the blessedness that comes to the meek.

Almost all the troubles of the world today, its horrors and fears, can be charged to its refusal to pay strict heed to this great beatitude. It is the spirit of self-assertion, the will to power, the desire to

dominate, the belief that might is the only right that has brought us where we are today and that threatens the future. If Germany had only been restrained, if her leaders had deliberately held back from the invasion of those weaker nations when they lay helpless at her feet, she might have been the greatest nation on earth at this very moment. If Japan had kept out of China and gone the way of peace, she would still have been a strong power in the Far East. But these foolish nations chose the way of war and aggression in order to inherit the earth, consequently whatever power they once possessed has slipped completely from their grasp. Surely the experience of the defeated nations should be a grave lesson to any other that clutches for world power and seeks to dominate her weaker neighbors.

And what applies to the nations applies equally to ourselves. If we would have dominion over our circumstances and control of our problems, we shall never get it by riding roughshod over others. Neither shall we take offense easily, nor answer back with hot words those who offend or injure us, for such an attitude will constantly keep our nerves on edge.

To resist the desire to strike back at people, to have the capacity to be angry, even to inflict injury, and yet to refrain, that may not be the way of the world, but it is the Christ way. It brings into our life a serenity and a happiness that we may well call "inheriting the earth."

Thy healing shall spring forth speedily; and thy righteousness shall go before thee.—ISAIAH

I Was Evicted

NARADA EVALDT

THE HOUSE in which my husband and I had lived for the past four years was sold to the mother of a young man serving in the armed forces overseas. The mother told us that as long as her son was in the service we should be safe from eviction, but when he returned to civilian life he would need the house for his family.

Right then I began my spiritual work. I affirmed that when the time came to leave our present home the right place would be waiting for us, that the change would be made easily and happily for all concerned. I thought then that our next move would take us into a home of our own, for we had a steadily growing savings account that we had named our "Own Home Fund." If the eviction came soon we had enough now for a down payment, but if we could stay on where we were for a longer period we could manage a larger down payment and thus reduce our monthly payment. Whichever way it went, I felt secure, and each rent check I sent was blessed, and a prayer for the safe return of the owner of the house accompanied it.

Then things changed suddenly. My husband was taken seriously ill and for nearly two years spent most of his time in hospitals; had to have two major operations, the last involving chest surgery. With no income and under this heavy expense our Own Home Fund rapidly melted. Whenever the thought of being

evicted came into my mind, I had to do diligent spiritual work to keep from being bogged down in the mire of the fear thoughts that assailed me.

Just four days after I had brought my husband home from the hospital following his chest operation a young man called. He introduced himself as the owner of the house; said when he returned from overseas he had learned of my husband's long, serious illness. Not wanting to put a sick man out of a house, he had searched everywhere for a place to take his wife and baby. It was impossible to find anything and they were living with his wife's relatives in a small, three-room house. It was overcrowded, and to make things worse, one of the men of the family worked nights. He complained that he couldn't get any sleep during the day because the baby cried so much. As a result the baby's mother was nervous to the point of hysteria. This reacted on the baby and he cried even more.

"I'm desperate," the young man said. "I don't want to put you out, but I'm desperate."

I hastened to assure him that we understood his predicament, had no ill feeling against him, and would immediately look for a place to go. He thanked me gratefully and sincerely.

After he had gone I looked the situation in the face. Where were we to go? These were not normal times. Most houses to let were gotten through paying a bonus; the money was paid secretly over and above the rent ceiling set by the OPA. Our resources were nearly exhausted, and the doctor said it would be several months before my husband could go to work. We paid forty-five dollars a month for the

five-room house we were in. One furnished room rented for as much and more than that now, and a furnished room meant eating out. If we remained where we were we could manage until my husband was again a wage earner, but if we had to move and pay exhorbitant rent and living expenses this would be impossible. To further complicate matters, we had a dog. We had bought him ten years before, when he was six weeks old. The thought of parting with him wrenched my heart.

I had no resentment against the owner for evicting us. I was sincere in my desire to give him his house. I knew I could use my husband's illness as a reason for not moving, and had I not understood Truth I might have been tempted to do so. But I knew full well that I could not represent him as a sick man and expect him to manifest perfect health. I also knew exactly how to go to work on this problem, for Unity teaches us to "turn first to God and then to man as God directs."

I closed my eyes, stilled my thoughts. I meditated on the allness of God, the all-power of God. I knew He had a right place for every one of His children, so there was a right place for us, one we could afford and one where we should be comfortable and happy. Then I took the young serviceman and his family into my meditation. I visualized the little son playing around the house, saw the mother busy and happy, the father returning from his day's work to a home of harmony. I didn't forget my dog either. I knew God's love and care also included him, for had not Jesus said that the Father is aware of even the sparrow's existence?

I ended my meditation with a deep feeling of peace and an inner conviction that all would be well.

During the next two months my search brought no results. Then one day the happy thought struck me of phoning my sister, who lived in a distant beach town. She and her husband were going on a two-months' trip, and I knew they would let us live in their home while they were away. They were delighted to have us there, and although we did not have any idea where we would go from there, we made arrangements to put our furniture in storage and turn over the keys to his house to the owner. He was so grateful to us for leaving several months before we had to go that he insisted on paying our moving bill and two months' storage.

During the next eleven months we moved several times, each time in with another family. One move took us into the home of friends who had children, lively, healthy, normal children. When you add to them a playful dog there is bound to be confusion. The family was used to confusion, but after living a quiet life for so long it took an effort for me to accustom myself to the noise and the sudden outbreaks of the children. Often they appealed to me to settle arguments. I had to learn not to pass snap judgments, to listen carefully and impartially to both sides, and then to suggest a solution that would be best for them all. I had to learn to think before I spoke, to consider the effect the words would have after they had been spoken; for the child of today is the adult of tomorrow, and ideas placed in a young mind greatly influence the actions of the man or woman the child becomes. I learned much from those children.

Another move took us into the home of friends, where there was sickness, discouragement, and fear. We were to be given shelter in return for my nursing the patient. I slept on a cot in the living room, while my husband had a cot in the dining room. We had no privacy, I was completely confined, for I gave twenty-four hours each day to the patient. There was little joy in this household, but I started them toward happiness when I introduced them to *Daily Word*. They were very earnest and sincere in their search to know God.

While there my husband found employment. It was now necessary for us to find a place where he could have his rest at night. Since the patient was recovering and I was no longer needed, we moved.

There was a great deal of inharmony in the next place. It was there that I learned the importance of keeping out of mental entanglements. There are problems in every household, and if we allow our mind to take these up, to dwell on the faults and shortcomings of those around us, we soon become entangled in their problems and by the law of attraction draw inharmony into our own life.

This law of attraction is impersonal, impartial, perfect in its working. It is not one whit concerned where we live, with whom we live, or how we live. This is our concern. If we want to live richly, harmoniously, and comfortably we must fill our mind with the thoughts that attract this outer manifestation.

When we criticize, resent, or misjudge we always entangle ourselves in an inharmonious situation, for criticism, resentment, and misjudgment are always

directed against a person, place, or thing and always strengthen our belief that there is a power opposed to God, a power we fear can harm us or inconvenience us or hamper our freedom.

To overcome this fear we must know the truth, and the truth is that there is only One, the Christ. This Christ is in every person and in every situation, and by knowing this and acting upon it we free ourselves from all bondage to person, place, or thing. Paul taught: "For freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage."

Jesus taught us how to accomplish this too: "For the whole law is fulfilled in one word . . . love."

To love does not mean going around being sentimental or emotional. It means looking past the faults and seeing the kindnesses, for there are always kindnesses; it means uprooting every critical, unkind, thought the moment it appears. Evict it.

During our several moves there were many things that I did not like. Living in another's home was not always easy, for I had had my own home so long that fitting into the ways of life in another household called for adjustments. But this has been good for me. It has jogged me out of the rut of thinking my way is the only way. I have learned many new, interesting, and better ways of doing things. I have learned to see the kindness that prompted people to share a home with me and to overlook the neglect of some household duty that caused confusion and inconvenience. I have been especially grateful because our dog has been wanted and has been loved.

My affirmation, "God has a place for each of His children," has taken on a new meaning. I know now that this place must first be sought in consciousness. During this seeking we may be moved physically from place to place, for few places are permanent. Life is constantly bringing us new lessons, new experiences, new opportunities to give and receive. Looking back over the steps I had to take, I can see the lesson I learned at each place; and they were all parts of the one lesson, the lesson of seeing the Christ in every person and in every situation. I think that I also gave something at each place, for my effort to see and call forth the Christ in others would awaken the Christ in them. I have proved to myself that I did take each step with patience, giving the best I had, quickly erasing every thought of resentment, self-pity, or criticism; for we are now in a little apartment by ourselves, and to the amazement of everyone but myself, our dog is also with us.

The apartment is perfect for our needs now. It is cheerful, the surroundings are quiet, the neighbors all happy and gracious. It is a perfect place in which to write. I have peace, a perfectly well husband and a new and rapidly growing Own Home Fund!

The word evict has become a helper to me. It is a challenge to keep alert to "evict" any negative thought that is living in my mind or trying to take up residence there. I know that every second an eviction is taking place; either a negative thought is being evicted to make place for a positive one, or a positive thought is being evicted to make way for a negative one. I am the one who must serve the eviction notice. Love is the tenant I want to invite into

my consciousness, and I have served an eviction notice on every thought that is taking up the room that rightfully belongs to love.

During this process of eviction, if I can remember that I am not dealing with persons, places, or things but with the most powerful law in the universe, the law of attraction, I shall send forth only notices of good will, kindness, understanding, and helpfulness. Then every move will be made under love.

Sometimes it seems cold to say that we deal with law; we miss the warmth that dealing with a person brings. While it is true that we deal with law, the fulfillment of this law comes to us through man, for God works through man; and since the situation, or place, or thing is only an extension of man's consciousness the law returns to us what we think of it. If we always think according to the law of love we shall fear no thing and no man, for

"Jehovah [law] is on my side; I will not fear:
What can man do unto me?"

I was evicted from a house on the material plane, and I can truthfully say that I thank God for the experience, for I have learned lessons that nothing else has taught me. I know now "that to them that love God all things work together for good."

My eviction from a house on the material plane brought with it my eviction from a smaller faith in God to a perfect faith; from a smaller vision of His plan for the good of all men to the larger vision in which I can take an active part by always beholding the Christ, and I want this "evicting process" to continue until I have removed every thought but the thought of the Christ.

The Hidden Masterpiece

JEAN FARRIN

EVERY ONCE in a while we read in the newspapers of some art expert discovering an original and authentic painting by one of the old masters, such as Rembrandt, Rubens, or Van Dyck, hidden beneath one or more layers of mediocre painting done by some unknown and far less talented artist. To all of us this covering of a masterpiece with a worthless daub seems a terrible thing, a desecration of art. We wonder how anyone in his right mind could do such a thing. In most cases it was done through ignorance of course. The mediocre artist failed to appreciate or recognize the presence of a true masterpiece on the canvas and used it for his own purpose, thereby temporarily obliterating it.

Well, that is exactly what many of us are doing every day of our life! Only in our case we are not only committing a crime against art but against God! We take a creation of the supreme Master, our Christ self, and hide its beauty, dim its glory, and disfigure it in every imaginable way! We limit its freedom and breadth of vision with our own petty, self-inflicted fetters. We spoil its harmony and rhythm by painting over it our own finite designs of jealousy, selfishness, and futility. We dim its beauty and freshness of color by smearing it with our doubts, worries, and fears. Then we stand back to view the result and are horrified at the picture's ugliness. Why do we do it? For the same reason

that the mediocre artist daubed over the masterpiece —ignorance. We simply do not recognize or appreciate the fact that we are God's masterpiece, made in His image and likeness.

Unfortunately ignorance is no excuse for breaking the laws of man or God. Ignorance can only be an explanation of why we broke the law. It cannot save us from the consequences of breaking it.

What is to be done when we realize that we have been guilty of marring a masterpiece? First of all we must know that no matter how many layers of paint now covering it, or how many years they have been allowed to stay on, the original masterpiece underneath is still whole, complete, and perfect. It is still there, waiting for us to uncover it, waiting to show forth in all its original glory and grandeur. If this is constantly kept in mind, no amount of discouragement can turn us from our purpose of uncovering and letting our Christ self shine through.

The second thing we must do is assume full responsibility for the disfigured masterpiece. If we stand and look at the unsightly picture we have superimposed over the original, shake our heads sadly and say, "If there is a God, how could He let such a thing happen?" the picture will undoubtedly remain the same. Remember to begin with that the pattern of the picture was perfect. It is still perfect, even though its perfection cannot be seen because we have painted another design over it. Because we have free will, God does nothing to prevent us from hiding His masterpiece, our Christ self, but when we come to our senses and earnestly and sincerely desire to uncover it, we shall find it there in all its

beauty just as He originally created it. The choice of what we are going to do about it is up to us!

Now if we have taken the first two steps—recognizing the presence of the masterpiece, and recognizing that we ourselves have been at fault in painting a less perfect pattern over it—we are ready for the third step. That is, we must do as the art expert does and set about scraping off the layers of mediocrity. It would be wonderful if with one clean sweep we could uncover the Christ self. Sometimes this happens; sometimes a person becomes instantly and deeply aware of his oneness with God, of the majesty and divinity of his own beingness. Then the mistakes and errors of his finite self are all washed away as thoroughly and completely as if they had never been. Then God's masterpiece, man, emerges unfettered and triumphant. From that day forward man has the power to penetrate, to look through conditions and know the Truth, the Truth that sets him free. From that day forward, no matter what the appearance, he can say, "None of these things move me," because he will be so sure, so absolutely certain of the Truth that nothing else will be real to him. Jesus described this state of consciousness when He said, "The prince of the world [negative conditions, appearances] cometh: and he hath nothing in me."

Paul must have had an experience such as this on the road to Damascus. There are other recorded instances of people having similar experiences, and probably there have been many more that were not recorded. It may be that some of us even know of such an instance, of someone who has made a sud-

den rightabout-face in his way of thinking and, as a result of that, of his living. People who have had this experience may not do much talking about it, but "by their fruits ye shall know them." The signs are unmistakable.

But those of us who do not receive such a flash of illumination need not despair. With patience, perseverance, and determination we can all reach the same heights of consciousness. We must go about uncovering the glory and beauty of God's original masterpiece as the art expert does. To remove the outer coats of paint he uses a solvent, powerful yet not injurious. We have the most powerful solvent in the world at our disposal—love! It can dissolve disease, unhappiness, poverty—all negative conditions—yet is so gentle in its action, we need never fear using too much. Let us begin to apply this solvent patiently, removing a little here, then a little there, of the false covering. This process may be slower for some than for others, as is every process of learning. But it does not depend so much on finite intelligence as it does on faith and on how much time we are willing to devote to learning the principles of Truth. Most of all it depends on how alert we are in putting into actual practice each new principle learned. We can read all the metaphysical books in the library, attend every lecture given; but unless we really start to use these truths in our everyday living, our intellectual familiarity with the general principles will do little good. In fact, our ability to discuss the subject with interested friends, if not backed up by our ability to demonstrate Truth in our life, will probably discourage people who might

otherwise become Truth students. They will be apt to say to themselves: "It sounds wonderful, and so-and-so certainly seems to know a lot about it. But if it really works, why isn't he happier or more loving in his relations with other people?" "Why is he always so worried about finances?" "Why is he such a hypochondriac?" So less talk about it and more application of it is the thing to strive for. Remember "seeing is believing," and definite results speak far more powerfully than the most eloquent words.

It is during this process of erasing old negative thought patterns that we want to keep our eye "single" to the masterpiece that lies beneath. The more attention we give to thinking about and realizing the presence of our Christ self before it appears the sooner it will be uncovered. Once we have succeeded in uncovering the smallest portion and catch a glimpse of the wonder of it, once Truth starts to shine through and we have started to demonstrate it in our life, nothing in the world can make us turn back or can satisfy us until we have the original masterpiece completely uncovered. Then only can we realize how truly worth while was every moment spent toward this end. Then only can we compare it with the drab, ugly, ineffectual picture, now vanished, and realize the great contrast between our Christ self and our finite self, between God's masterpiece and our mediocrity.

I am with you always, even unto the end of the world.—JESUS.

Relative Values

BEVERLY E. FINCH

"YOU CAN HOLD a penny so close to your eye that you can't see a dollar" is an old saying that expresses a truth applicable to many an experience in our daily life. Let us experiment. Take a penny in one hand and a silver dollar in the other, close one eye and hold the smaller coin an inch or so from your open eye and the larger one at arm's length in the same direction. The effect will be that the dollar is completely obliterated from your vision.

In like manner you can so center your mind's eye on a small fault in your neighbor (or in yourself), hold it so close to your mental eye, that you lose sight completely of his (or your own) innate goodness. Reverse the order of the experiment and the effect will be that the outer personal self of a person so dwindles into insignificance that it is entirely obliterated, and the Christ self stands forth so truly in its true dimensions that you forget there ever was a "penny fault" to claim your attention. In this way you maximize—"increase to the highest degree"—the good, and minimize the evil. You have magnified the Lord in the beauty of holiness. We know that there is a beauty of holiness in every child of God, and if we establish in our mind the true relationship of this beauty to any apparent unloveliness, we are obeying the command to "magnify the Lord."

I once lived in a home where hung a beautiful painting of a landscape that was inappropriately framed, and whenever I looked at the overly ornate frame it annoyed me, although I should have ignored it and seen only the beauty within the frame. The picture had been beautifully painted by the artist, but it had been placed in a frame that the purchaser had happened to have in the house. When at last I persuaded myself to forget the frame and to center my attention on the picture, the picture's beauty shone out clearer and clearer. Whether the owner detected my thought I cannot say, but one day she said to me, "Do you know, I believe that picture would show up better in a different kind of frame. I think I'll take it to the B—— Art Company and let them make a new frame, according to their idea of what a suitable one would be." When the picture came back the landscape stood out from a simple but lovely frame with the fullness of beauty it had always possessed, and nothing now detracts from its charm. The framer had maximized the picture and minimized the frame.

Man sometimes puts a "frame" around an individual, an imaginary concept that he has devised in his own consciousness, a concept that is entirely unworthy of the individual. This is because we are inclined to judge others by ourselves. Paul must have had this tendency in mind when he said, "Thou that judgest doest the same things."

Fortunately for us, God "is of purer eyes than to behold evil," else the many imperfections He would see in us would obscure the good that is also in each of us. "He knoweth our [human]

frame," and He knows too that it is not the frame but the perfect idea from which He created us in the beginning that is the more important part of us; and

"He hath not dealt with us after our sins,
Nor rewarded us after our iniquities."

Hence every day dawns with new blessings for the man who knows he is God's beloved son.

Life itself is distorted when daily small annoyances are kept in mind to such an extent as to hide the simple grandeur of the complete whole and detroy in some measure the great joy of living, which is ours when we look for the good with our spiritual vision as God does.

The outer personalities of the people we associate with in our daily life often loom up so conspicuously as to hide almost entirely their inner individualities, their true selves. We can hold the personality so close to our eye that we miss seeing the larger and more important part of the man or woman, the divine ideal. At such a time we should say silently to each one:

"You are a good man, for you are the offspring of the Author of all goodness, a perfect effect of perfect cause."

We should repeat the statement every time we think about him or see him, until the right thought about him becomes a fixed habit, until we become transformed in mind by renewing our thought about him. He too will appear to change and show forth the Christ self. The man may be the overbearing executive of the concern we work for; the landlord we believe has shown avarice and injustice in raising

our rent; a misguided person addicted to the use of liquor; or any one of dozens of types of persons that we find it hard to get along with. A Roman poet once said, "Stones are hollowed out by the constant dropping of water." So too by habitual right thinking about him will a person be transformed from what he has appeared to us to be into what he really is, a good man.

The same principle applies to our estimate of our own personality and individuality. Too often we condemn ourselves when we should do a little approving instead. We are not responsible for our individuality, for we were born with it, but we are responsible for our personality, because that is what we have made out of our individuality. Many of us find it hard to get along with ourselves, but when we see ourselves as God sees us, an estimable individual, unique and separate from all others, we have gained the right perspective; we no longer "see ourselves as others see us" but as we are in Truth. We come to see the importance of minimizing our faults and maximizing our good points, with the inevitable consequence that we cultivate more of the latter, to the glory of the One who loves us eternally and who would have us love ourselves too.

To represent the word holiness or wholeness let us imagine a globe. Let us think of this globe as the perfection of holiness with which we came into the world. But in the growing-up years we gradually become dual-minded, seeing both good and evil, and sometimes unwittingly we ascribe greater importance to the latter than the former. We begin to see faults in God's creation, which was originally perfect.

This results in a man-made breach or loss, and when this apparently destroys the perfection of wholeness that was originally ours, the gap or breach should and must be repaired by a positive faith, the faith that is the substance of all those things upon which we pin our hope of happiness, success, and well-being. Faith is creative but must be used to be effectual. Faith uses spiritual substance to close every breach, to "restore . . . the years that the locust hath eaten." "He hath no faith that hath not faith to use" is an absolute truth truly spoken.

Considering this combination of faith and substance, let us examine the case of the tiny spider that your hand has ruthlessly brushed from off your desk into space. He is not dismayed by the loss of his foothold, for he is instinctively aware of an inner supply of God-given substance from which he can spin at will a thread that will sustain and uphold his small body until he can gain another footing. Although lacking the gift of reason with which man has been endowed, the spider is nevertheless able to "know the truth" about himself and surpass man's intelligence in his extremity. His instinct tells him that his Maker will not let him down. When Jesus said, "Have ye not yet faith?" He could have added, "Go to the spider and learn of him; have faith in the infinite spiritual substance at your command."

We go through life having so little when we might have so much, because we do not see things in their true proportions, in their relations, and so we accept appearances instead of understanding realities. In asking God to give him a wise and un-

derstanding heart Solomon was already wiser than he knew.

Sometimes there are things that we desire very much to possess for our convenience, freedom, and well-being, such as a car or a home of our own, for instance. We look into our purse or bankbook and decide that we cannot buy the thing we long for. At such times we do not use the faith that is ours by divine inheritance but assume a negative attitude and say, "No, that is not for me." We allow the small amount of our visible resources completely to wipe out from our mental vision the infinite abundance of God, His rich supply beyond compare that is ours to appropriate and use. We forget that He continually says to us, as did the father to the elder son in the parable of the prodigal, "Son, thou art ever with me, and all that is mine is thine." Or we may have just enough money to make the purchase we want, but fear to "take our last cent" for it, forgetting that there is no "last" in Spirit, since Spirit and Spirit substance are eternal, infinite, and forever available to us. Blessing our last cent will make it the nucleus of supply for our future necessities, the focal point around which plenty will be gathered. Our blessing transforms it from a small, despicable, material thing into a thing of real substance having spiritual power that magnetically draws to itself enough to satisfy all our right desires. Let us speak to it and as to a symbol of God's bounty. After we have blessed it a good thing to do is to give it away, for "there is that scattereth, and increaseth yet more." Incidentally a penny is figuratively any small amount we may have.

On the other hand, we sometimes place too high a value on something we think we need and must have, while all the time there is something in the divine pattern for us that when revealed will wipe out our apparent need and be of greater value to us. Holding ourselves always in the attitude of asking that God's will, not ours, be done, we open the way for larger blessings than we have the mind to conceive of.

Considering relative values, we find how prone we are to make a mountain out of a molehill, making much of a quite unimportant happening in our life that we should let go of and turn over to God with the words "Here, Father, You take it; I have no use for it." This will make room for something bigger to come into our consciousness, something of God's conceiving. Thus do we magnify the Lord.

Your present work may seem to you an exile in Egypt, but God is never unmindful of his son. As soon as you have gained steadfastness, poise, and self-mastery in the position in which you are, something more will be added. You will be given an insight into the essential relationship of your own life to the universe.

So soon as this is accomplished you will hear the call to come up out of Egypt into your own Land of Promise. The call out of old conditions never fails to come when we have learned all that is in them for us.—SCIENTIFIC CHRISTIAN TRAINING.

Fear Hath Torment

L. STEVENS HATFIELD

FEAR IS THE most negative thing in the world. Fear draws us away from God and throws us upon our human resources. When we fear we are no longer sons of God in consciousness; we are sons of Adam paralyzing and crippling all our energies all our spiritual abilities. We become like radio receiving sets jammed with static.

When the mind succumbs to fear the whole body reacts to its negativity. The functions of flight and fight for life are abnormally stepped up. Digestion stops, the heart beats faster, blood from the stomach rushes into the arms and legs, blood sugar is secreted rapidly for extra energy. All this is as it should be if one is in physical danger and must protect one's life. Few of us fortunately have occasion to flee from danger in our civilized life, but—and here is the devastating rub—we get the same physical reaction from our mental fears. Not having the means to work off this surplus energy caused by fear, thus relieving the tension, our body suffers from our mental emotions.

Fear has its roots in lack of faith, anxiety about the future, regret over the past, dissatisfaction with the present. In II Timothy 1:7 we are told that "God gave us not a spirit of fearfulness; but of power and love and discipline."

Your body and affairs are the outpicturing of your thoughts. If you believe your body is the temple

of the Holy Spirit and your life is the life of Christ you will never have anything to fear. When the belief in disease and disaster is exchanged for a belief in health and well being fear will depart from your life. "Who is he that will harm you, if ye be zealous of that which is good?"

The way to have perfect health is to discard fear thoughts and take hold of thoughts of energy, joy, vitality, holding them persistently until you tap new life within you, drawing upon greater depths of power than you have ever experienced before.

You can stay well or you can get well if you will persist in affirming your perfect health in the face of whatever is ailing you. In order to do this you will have to let go of every thought of negation, every thought of fear. You will have to make your mind like a "white stone." You will have to put your whole self back of what you want and keep it there in spite of any outward appearance to the contrary.

Knowing that Christ life fills and thrills your body you no longer think that your body can lack life. Your body cannot become weary or diseased or depleted in any way when you realize that within you is the very fountain of life. This Christ life strengthens, harmonizes, quickens every cell and muscle and nerve and fiber of your being. Accepting this Christ life as your life you become joyously, wholly, completely, healthily alive and well in every part of your being. You will know then that your health is truly established in God.

Whatever is resisted is feared, and fear always fights back. Suppose the seed of negation has born fruit in your body in the form of sickness. Is sickness

greater than the Christ within you? Greater than your Father God? By your negative thinking you have drawn away from the kingdom. You have divorced the Christ. But God in His gracious goodness has not deserted you. Christ has not divorced you. He loves you, cares for you, is waiting patiently to help you when you turn to Him and let Him.

An old song says,

"Every day is a fresh beginning
Every day is the world made new."

Emerson says, "Write on your heart that every day is the best day of the year." This day, today, is the best day of the year for you. Will you polute it with thoughts of sickness? Thoughts of hate? Thoughts of fear? Say rather and believe, "Today I will live fully and fearlessly and victoriously in the consciousness of God. I will express His glorious health, His love, His wholeness throughout my entire being. I will fill my life so full of His life that this will be in truth the best day that God has given me."

If you know that through prayer you are unified with God that through prayer you are able to give up your base thoughts, your fear thoughts and ascend into the consciousness of your oneness with God you can rise above all belief in fear and negation and become one with His universal life, one with His Son, the Christ indwelling in you. When you know that every part of your physical organism is filled with the presence of Spirit, that this life which fills every cell, every organ, every fiber of your being is Christ in you, you will know that you can overcome every belief in disease and death and be lifted up to the consciousness of your divine wholeness. Then

will you truly know that your good cannot be withheld from you, for through God you are abundantly blessed.

When you have a problem to meet you will find yourself halfway to its solution if you can hold the right thoughts regarding it. Many people never get this far. They clog their thinking at the very outset with fear concerning the outcome of the problem. It is not so much the difficulties you encounter that matter, the illness, the lack, the sorrow that comes to you, as it is the negative thoughts you entertain concerning these things. When fear tries to take command of your mind push it away by holding steadily to the thought that here is an opportunity to prove God's power and goodness. Turn your fear and worry into an opportunity to prove God. In this way you can turn your problem into a path to perfection. Each time you say to fear, "Get thee behind me, Satan," you will be stronger and better able to cope with whatever you are called to face. As you turn to the Christ within every negative fear thought will be silenced and your world, your life, and affairs will become harmonious and peaceful.

Perfect health is the natural state of your body. No amount of medication will cure a disease that is brought on by fear, worry, resentment, hate, or frustration. The cure must start in the mind of the patient. He must be treated as a whole, Spirit, soul, and body. To dose for the material ailment and leave the mind in chaos is treating a symptom and not the disease itself, which must be gotten at through its roots, which have their beginning in the mind.

No one can seek God faithfully without finding

Him. Looking to God when you are fearful instead of looking on the thing that is causing you to fear will enlarge your understanding of His great enveloping love for you. It will strengthen your faith in Him. It will quicken your heart, making His presence more real, more satisfying than a mere demonstration over any physical maladjustment can ever make it. The knowledge of the presence of God in your own heart will uplift and exalt you above and beyond any fear that may come upon you.

God is life and His will for you is life. His life in the midst of you is all-powerful to free you from fear, from pain, from all imperfection of whatsoever kind. When you release all thoughts of worry, of ill-health, of negation from your mind and consciousness you will be cleansed of ideas inharmonious to your healing. Your body will then be ready to receive the renewing, revitalizing, rebuilding, restrengthening life that flows in a never-ending stream from the fountain of God life within you. Every organ, every cell, every fiber of your entire being will then work in the divine order and harmony of its perfect creation. When you fill your heart to overflowing with God's love there will be no room for thoughts of fear, of disease, of imperfection. You will feel the healing benediction of God Spirit upon you, you will know that your body is the temple of the living God in which His health and love forever dwell.

A considerable part of Jesus' ministry was teaching men to free themselves from fear. He repeatedly assured His followers that they had no reason to fear or be anxious. In my Bible concordance the admonition "to fear not" is repeated eighty-one times.

Fear is a painful emotion. It functions in the mind as alarm, dread, disquiet, anxiety, concern, worry ad infinitum. Fear is outpictured in the body as disease, discomfort, ill-health.

When you feel yourself succumbing to the fear of disease, of disheartening or puzzling life experiences, when you fear the future or some person or thing center your thoughts on Jesus and the mighty healing works that He did among men. Jesus' faith in the power of the Father was a dynamic, working faith. When it was present in those who appealed to Him for help He declared, "Great is thy faith," and in all instances the healing was quick and permanent.

No healing can take place in a body controlled by a fear-filled mind. Perfect health is your divine heritage. Aches and pains of the body, fears and uncertainties of the mind are your human or race heritage. As a son of God you express perfection of body, mind, and affairs. You are perfect in Christ. Though your body may seem torn by pain, your world threatened by disaster, do not bow down to fear. Know rather that Christ, your eternal friend and guide and counselor, is with you, eager and willing to reveal the perfect solution to every problem if you will turn to Him and let Him. Christ the Son of God has absolute power and control over your world and all that is in it, including you; therefore what you declare in His name will come forth with power.

If you resolutely affirm that only good exists, that only good has power, then nothing but good can come into your life. Your consciousness of the indwelling Christ sets you free from the bondage of

belief in fear, disease, failure, or any other form of negation. You are freed from such beliefs the moment you acknowledge that Christ, the Spirit of freedom, is within you.

Fear tears you away from God. Fear shuts the door of your mind on Christ. Fear paralyzes your emotional faculties, stifles love and wisdom and understanding and hope, and breeds disease in your physical members. Job said, "The thing which I fear cometh upon me."

Too often when you are faced with sickness or want or grief you fail to acknowledge the Christ presence and power within you. Fear and worry become enthroned in your mind shutting you off from the working of the Spirit. You need to acknowledge your oneness with the Christ at all times. Being always aware of His presence and power within you there will never be room in your mind and heart for fear and worry.

Ever abiding at the heart of your being is a clear, sweet spring of eternal life. You have but to turn within and acknowledge Christ, the living, pulsing life of this spring, to receive the healing gift of Himself. Let go now of all anxiety, worry, fear thoughts, and fill your mind with healthy, living, vital, loving thoughts of Christ, the divine physician. Turn within in thought and let Christ have complete control of your body. Be happy and loving and joyous in heart and mind and new life and strength and harmony will flow through your whole being, purifying, restoring, refreshing, renewing every part until Christ is truly formed in you. Unified with His life, you will be in tune with your divine perfection, your

world will be filled to overflowing with His living, loving, healing presence. Keep your vision fixed upon Christ and you will gain the power and strength to meet each issue of your life with fortitude and courage and an undaunted spirit. Then will you feel and know that you are the beloved son in whom God is well pleased. You will know that you are the Christ incarnate, God's man, made in the image and likeness of Himself. The truth that "God saw everything that he had made, and, behold, it was very good," will be fulfilled in you. The peace that passeth all understanding, as Paul declared, will be yours, filling your life with the sunshine of God's love, the light of His wisdom, the wholeness of His universe. Then will you know and declare in joyous abandon:

"God's in his heaven—
All's right with the world!"

JEHOVAH WILL GIVE

For Jehovah God is a sun and a shield:
Jehovah will give grace and glory;
No good thing will he withhold from them that walk uprightly.
O Jehovah of hosts,
Blessed is the man that trusteth in thee.

—THE PSALMS

"Thou Art the Man"

PELLA THOMAS

And David's anger was greatly kindled against the man; and he said to Nathan, As Jehovah liveth, the man that hath done this is worthy to die: and he shall restore the lamb fourfold, because he did this thing, and because he had no pity. And Nathan said to David, Thou art the man.

THERE IS a good lesson for us all in David's experience with Bathsheba. The gist of the story is the temporary eclipse of our judgment by the wiles of the animal man and the luring of us into doing things for which we are sorry when the light of understanding again pierces the clouds that the carnal desires have thrown about our consciousness.

The artifice of passion in overcoming man's better judgment, the Lord God within him, is as old as the race. Adam was deceived in the Garden of Eden by the same serpent that beguiled the celebrated Hebrew king. The same serpent, with unflagging enthusiasm and by the use of age-old tactics is abroad in the world today, deceiving millions.

The inspired Nathan knew that it would not be wise to tell the great Hebrew king that he had done a great wrong in having Uriah put in the forefront of battle, to be killed by the children of Ammon so that the king might have his wife. But

when Nathan told the parable of the rich man who had plenty killing the poor man's only possession, one ewe lamb, "David's anger was greatly kindled." He immediately meted out what the penalty for such a flagrant crime should be: "As Jehovah liveth, the man that hath done this is worthy to die."

We are masters of camouflage when it comes to justifying ourselves for doing things that we criticize others for doing. The mind of man may be compared to a limpid stream flowing from a lofty mountain. At its source it is immaculate and crystal clear; but as it flows through the valleys of life, it comes in contact with the quagmires of selfishness, lust, anger, greed, and jealousy that renders it opaque to understanding. A wise philosopher once said that no important decision should ever be made under the stress of emotion.

Like King David when Nathan gave him a clear view of his sin by ascribing it to someone else, we too are apt to overlook our own faults and condemn others for the same things that we are guilty of.

The other day I was sitting in the seat behind an intelligent-looking young woman in a theater when the little boy on the row of seats in front of her stood up in his seat to express his exhilaration. She immediately ordered him to sit down, twisted in her seat and said to me, shaking her head in disgust, "What children some people raise." She elaborated for five minutes on the laxness of mothers who raised such ill-mannered children, totally oblivious to the fact that even as she talked I could not see half the screen for her young son, who was sitting on the back of his seat beside her!

Not that we should look for our own faults with a view to condemning ourselves, but it is one thing to take an inventory of ourselves in order to correct our mistakes and quite another to criticize or condemn ourselves for our shortcomings. Condemnation is always destructive and always does more harm than good. Constructive criticism is permissible, providing it is done at the right time, under the right circumstances; and if it is skillfully and courteously done. Like Nathan, if we want to help someone correct a fault we must use skill. If the man of God had bristled up to King David and fired a volley of invectives at him, his fate would doubtless have been no better than that of Uriah; and the purpose for which God had sent him would have been defeated.

But by using a parable he showed the king his misdeed in a manner that caused him to repent. However Nathan did not carry his criticism too far: "And Nathan said unto David, Jehovah also hath put away thy sin: thou shalt not die."

The lesson in this narrative is threefold: First, do not let the animal desires drown your judgment; secondly, exercise wisdom in showing others their faults, and thirdly, remember that sins are forgiven immediately upon repentance.

UNITY to Be Mailed Earlier

So that UNITY *will be sure to reach you on time each month, it will hereafter be mailed to you one week earlier. This change will become effective with the next issue.*

As We Choose

MALCOLM SCHLOSS

STRANGE SOUNDS greeted me as I stood outside the door of my friend's house, listening, wondering. The radio was going full blast. That in itself was unusual, for my friend was a writer, usually busy, and almost always completely concentrated on the task in hand. I remembered, as I waited, that at one period he had been so thoroughly absorbed in a book he was writing that he had shut the radio off entirely for a year or more.

But now it was not only turned on but the dial was being shifted from station to station. A procession of varied programs impatiently followed each other, jazz, news, drama, crooners, commentators, classical music.

"Incredible," I thought as I listened. "What can be happening? Has he been working too hard? Or is he upset, impatient, irritable, and is this an outpicturing of mood?"

I rang again, this time loudly, persistently. He came to the door, welcomed me, led me into the living room, motioned me to make myself at home while he went back to the radio, turning the dial some more, smiling at me silently the while. Finally he turned the radio off.

"What goes on?" I asked, voicing my perplexity.

"Private demonstration of a small model of the universe and of man," he responded, still smiling. "Wonderful instrument, the radio. Connect it, turn

it on, direct it—with a flip of the wrist you can have practically anything you choose, information, amusement, education, excitement, inspiration, all of which are almost constantly being broadcast from one station or another. Given the instrument and the connection, we have only properly to tune it in to get whatever we like."

I looked at him quizzically, silently inviting him to go on.

"Man and the universe are just like that," he continued. "In the universe everything exists potentially in infinite abundance, always, unceasingly. Limitless power, infinite substance, boundless creative imagination, endless joy and sorrow, love and hate, peace and strife, knowledge and ignorance, strength and weakness. Every individual is like a radio receiving set, capable of bringing into expression anything he pleases, once the mind is consciously connected with its source, and the will turns the dial of attention to tune him in with what he wants. No one has to be unhappy, lonely, ineffective. Those who are either do not know what they really need or else they have not learned to control their mind. Either they have inner conflicts—shifting, unstable desires—and need clarification and decision or their mind is not yet formed or disciplined enough to be their own, and they waver between the conflicting opinions of others and are swept hither and yon by the myriad images of the mass mind. Otherwise all they would have to do is to attune themselves to what they need."

"How?" I asked.

"First," he responded, "they have to know, or

at least accept as a working hypothesis, the truth that everything does exist in infinite abundance and that it can be brought into manifestation by the exercise of will and imagination. For example, everyone who has a radio knows that hundreds of stations throughout the world are constantly broadcasting all kinds of programs—news, comment, analysis—jive, jazz, classical music—mystery, romance, adventure. A person may not be able to hear the New York Philharmonic every time he turns the radio on, but if his taste runs to classical music, he will find it on some station if he is persistent in turning the dial.

"So we have to know, for example, that love exists in infinite abundance and that somewhere, in some creature or person it is waiting for us to tune in to it, to vibrate with its frequency, to increase its volume in the universe.

"Yes, the universe is more responsive than most of us dream, and this tuning in is a timeless experience. Just as you can dial a station on the radio with a flip of the wrist, so you can have knowledge in the twinkling of an eye or peace before the exhalation of another breath.

"Of course the instrument, your mind, must be in perfect working order, and it must be consciously connected with the source of power, the one supreme, eternal, infinite life. Just as the tubes of the radio must be in good condition so the mind must be concentrated and intense, like the flame of a blowtorch, not dull and hazy like a lamp with too little oil, or flickering like a flame in the wind. As the dial must not slip, so likewise there must be no

distraction, no interference. When you dial love, you want love and not lust. When you dial truth, you want truth, not speculation or opinion or belief.

"Wherever one is, whatever the circumstances, whether the will is thoroughly disciplined or not, whether the mind is under complete control or not, one can still decide upon one's attitude, and one's attitude will shape one's life. However limited one's activities may be, there is still some element of choice. Set as the pattern of one's life may seem, there is still some scope for individual initiative.

"A refugee can resent being uprooted by the war or he can be grateful to have been removed from its path. He can complain about the customs of the country in which he finds himself or he can adapt himself to them. He can try to help those who are apparently less fortunate than himself or he can envy those who are apparently more fortunate. Whatever his choices, they will determine not only the character of his present life, within the limits prescribed by circumstance, but also the nature of his future unfoldment."

"How can the will be disciplined?" I inquired. "How can the mind be controlled? How can right receptivity be developed? How can one become established in right attitudes?"

"The will," he rejoined, smiling at my barrage of questions; "the will can be disciplined provided we carry through to its conclusion everything we decide to do, unless in the process of carrying it out it proves to be unwise or unnecessary or of relatively less importance than something else.

"The mind can be controlled by concentration if

we will deliberately focus it on one thing at a time and not allow it to wander idly from object to object or from idea to idea.

"Right receptivity can be developed by making it a habit to give our attention to constructive thoughts, feelings, words, and acts.

"Right attitudes can be established by the persistent application of right attentiveness.

"All these things come by practice. Just as a baby learns gradually to extend his dominion over the body, so we learn little by little to discipline the will, to control the mind, to be receptive to constructive influences, to become established in positive attitudes. The baby may fall hundreds of times while learning to walk, but the baby never gets discouraged. Every time he falls, he picks himself up and goes on again. Soon he is able to walk, and all his failures are forgotten. So we may fail, time and again, in our efforts to control our faculties, but if we persist in our experiments, we are bound ultimately to achieve complete self-mastery and to enjoy infinite power, knowledge, and bliss."

"How can one get rid of negative tendencies, detach oneself from destructive influences?" I asked.

"By tuning them out," he answered; "and one tunes out negative tendencies by tuning in to positive tendencies. For example, whenever one tunes the radio in to a program of classical music, one is at the same time automatically tuning out scores of programs of jive, crooners, and the like. Whenever we accept a particular thing we automatically reject others. Every individual is endowed with a mind that has the power to select the objects or thoughts

to which, at any moment, he will give his attention, and all other objects or thoughts are for that moment excluded. Each person is like the owner of a house, where he is free to entertain the guests of his own choosing. We should not think of letting our home be invaded by vagrants or wild beasts. Much less should we open the door of the mind to idle or destructive thoughts.

"To preserve their minds from entertaining such idle and destructive thoughts people throughout the world, both individually and collectively, have undertaken to observe daily periods of prayer and meditation.

"Their minds go out to all mankind with thoughts of love, with thoughts of compassion, with thoughts of understanding joy, with thoughts of equanimity. They surround all men and all forms of life with infinite love and compassion. Particularly do they send out compassionate thoughts to those in suffering and sorrow. To all those in doubt and ignorance, to all those who are striving to attain to Truth, and to those whose feet are standing close to the great change men call death, they send forth thoughts of wisdom, mercy, and love. Thus the whole wide world, above, below, around, they continue to pervade with thoughts of love, compassion, joy, equanimity, far-reaching, great beyond measure.

"Many people also attempt to develop, apart from periods of meditation, the sustained consciousness of love, peace, compassion, joy, serenity, through a kind of visualization.

"Outside of meditation hours, watch yourself in your home, they advise. See yourself as absolutely

serene, as filled with peace, surrounded by peace, radiating peace to all living beings. Keep this vision of yourself firmly in mind. Then extend it to include everyone else in the home. See all the members of the household as absolutely serene, as filled with peace, surrounded by peace, radiating peace to all living beings. Picture every room in the house as filled with peace, established in peace.

"Then visualize yourself as leaving the house, walking down the street, riding or driving to work, silently radiating peace to all living beings. Observe the different people, crowds of people, engaged in diverse occupations, among whom you move like an ambassador of peace. See them also filled with peace, surrounded by peace, radiating peace in thought, word and deed to all living beings.

"Picture yourself at work; see yourself as filled with peace, surrounded by peace, radiating peace in thought, word, and deed to all living beings. Think of yourself as a living center of constantly radiating peace, from which peace flows infinitely in all directions, penetrating everyone you contact, filling him with peace, bathing him in peace, making him alive and radiant with peace.

"Be conscious of nothing but peace, peace everywhere, in everything, in all living beings, peace throughout the universe, peace within each heart—nothing but peace.

"Similar methods may be used for the development of love, happiness, compassion, and other desirable states of mind and heart.

"Some of the ancients referred to an inexhaustible ocean of good, which is ever being fed by streams

of merit flowing into it by virtue of the selfless dedication of the constructive thought and speech and action of advanced souls for the benefit of all living beings. Students of modern life have called attention to the creation of something almost exactly opposite, which might be called a 'reservoir of evil,' into which continually flows the destructive thought and speech and action of the unenlightened and by which every living being is also affected, consciously or unconsciously, and which he must sooner or later transmute and transcend.

"We have an excellent, if terrible, example of the effect of destructive thought and speech and action in the recent World War, which was a tragic outpicturing of the hatred and resentment that Hitler engendered and developed in the hearts of the German people. On the other hand, there is the less spectacular but equally effective and more enduring work of the many consecrated souls throughout the world who, either individually or in groups, are engaged in constant prayer and meditation for the illumination and liberation of mankind as a whole, the fruits of whose labors yield abundant evidence of the healing power of constructive thought and speech and action.

"Everyone of us has the choice and the consequent responsibility of drawing from and of contributing to either the 'ocean of good' or the 'reservoir of evil.' As we choose so will our life unfold."

Wherefore if any man is in Christ, he is *a new creature: the old things are passed away.*—PAUL.

Spiritual Health

KATHLEEN W. WELCH

It is the spirit that giveth life; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life.

MUCH HAS BEEN accomplished in this generation toward better and more healthful living conditions. People have become more health-minded. We have come a long way since the days of smoky kerosene lamps, tightly closed windows, inconvenient, unsanitary plumbing, and a more or less shut-in existence. First came clean, bright gas and electricity; then more sanitary conditions in the home, with tiled bathrooms and showers. Emphasis was put on physical (the exercise "daily dozen") and lots of fresh air. Gymnasiums and swimming pools were made available to the general public, outdoor sports for men and women, and in our day public tennis courts, volley-ball courts, golf courses, riding academies, skating rinks, and even daily trains for those who wished to go into the snow-packed hills for skiing and sleighing. Sports, especially outdoor sports in which there is plenty of action, fun, and good-natured competition, are wholesome and do much toward promoting mental and physical well-being.

In all this we seem to have forgotten what Jesus said, Jesus, who understood the laws of health better than any other man: "It is the spirit that giveth life; the flesh profiteth nothing." Many peo-

ple would not dream of neglecting their daily exercises or other health habits that they may have formed, but they give little or no time or attention to the "spirit that giveth life." Surely the spirit deserves as much care as the body. Is not man's spiritual health as important as his bodily health? Is not the kernel within the seed, the sap within the tree, the idea within the created thing, the vital, propelling, living center within man, more important than that which is without? No matter how religiously a man may keep up his physical health habits, can he be happy and at peace with himself and his world, if he is mentally confused, anxious, fearful, if he is holding any feeling of resentment, hate, or anger, if he is emotionally unstable? Many an athlete, in fine physical condition all his life, has been undone and brought to failure and misery by his mental and emotional weaknesses. More than physical strength is needed for happiness and peace of mind. A man must be mentally and spiritually at peace if he is to be really happy and successful.

In the old days of the popular daily-dozen exercises Walter Camp, their originator, laid down certain rules that the followers of his method were to observe if they wished to be healthier, stronger, and more vital. As these methods are fundamentally the same as those used by more modern schools, let us see if we can make use of them as illustrations and see what would happen if the same rules and the same zeal and persistence were applied to the exercise and growth of the spirit in man.

The first rule is that at least fifteen minutes a

day must be given to exercise. The claim made by physical culturists is that if a man gives fifteen minutes every day to the proper kind of exercise he will be healthier, stronger, and more energetic in every way. The same amount of time given faithfully to understanding prayer, as Jesus taught it, will do the same for man spiritually; it will also give him happiness and peace of mind. It will revolutionize a man's whole life. He will find himself in a new world, with a completely new outlook on life. No more will he feel friendless, poor, frustrated, weak, sick, or fearful. He will find that he is part of a friendly universe, where creative love is not an abstract thing but an ever-present, ever-active living force, the all-infolding love that created man and also befriends, guides, and cares for him momently.

Understanding prayer, as Jesus taught it, means going into the closet of your innermost being and shutting the door to all outer problems, fears, doubts, and anxieties; it means forgetting entirely the human self as something apart from God and raising the consciousness until it comes face to face with God and feels at one with Him, as sure of His love as any child does of his earthly parent's love. It means cultivating an appreciation of daily blessings and expressing gratitude for them. It means lifting the whole being into the light and love of God's presence to be cleansed, purified, and enlightened. In this way the desires also will be raised and purified and so will become acceptable in God's sight and sure of fulfillment. True prayer is not a begging and coaxing of a reluctant Being to give us

our own way; it is, as Emerson so beautifully puts it, "the contemplation of the facts of life from the highest point of view. It is the soliloquy of a beholding and jubilant soul. It is the spirit of God pronouncing His works good."

The second rule in physical culture is that a man must stretch his muscles whenever possible. Walter Camp stressed the point that the muscles that are seen are not so important as those which are not seen; he was fond of saying, "Stretch the muscles under the ribs."

Such a stretching of the unseen spiritual muscles is an excellent exercise for the growth of the soul also; a stretching of the mind toward God, a reaching out of the heart toward God's love, an expansion of the whole being to take in wider horizons, greater loves and more of them, deeper compassions, higher aims and ideals, purer motives. Not a straining, overanxious reaching for a faraway God. Overtraining of the body leads to exhaustion and breakdown, and defeats its own purpose, and so it is with the spirit. "Not by might, nor by power, but by my Spirit, saith Jehovah"; not by a strained effort to reach outward and upward but by a deep, quiet, insistent looking within the "temple of the living God" to the radiant Christ center. The kingdom of heaven is within, and there will be found all the answers to your questioning, all the comfort for your sorrows, all the strength for your weakness, all the light for your darkness. It is a stretching, yes, but a gentle stretching, a persistent seeking of the presence of God and learning His will for you. This sort of stretching will reach into the subconscious mind as

well as into the conscious and will open it up wide to the healing, purifying light of Spirit.

The third rule of physical culture is to learn to breathe deeply and freely. There is nothing that clears the brain and helps circulation and digestion like breathing air into the lungs to their full capacity, long, deep, full breaths. If this can be done at an open window or out in the fresh air, so much the better. In this way you breathe out the old and stale and breathe in the new, pure, clear air from without.

This deep breathing corresponds to the denials and affirmations of Truth, which are true prayer. You pray out the bad or false and pray in the good and true, and the more thorough you are, the deeper you go the better. Breathe out the old fears, worries, anxieties, resentments, grudges, false beliefs of weakness or nervousness, prejudices, irritations, false ideas of the inheritance of disease or sin, self-condemnation, self-righteousness, critical attitudes toward men of another race, creed, color, or opinions different from your own. Expel them all definitively and thoroughly; then breathe in deeply God's love and beauty and Truth, the blessed Truth that you are created in the image of God, that you are spiritual, that God sees you and knows you as perfect, healthy, happy, successful, and that He is helping you toward this same realization. Feel God's love and beauty and power all around you. Breathe it in until you feel it permeate every part of your being. Let it flow through your consciousness, your heart and mind, until you feel bathed in its warmth and light. Feel it cleansing and purifying all your

desires, your aims and motives, your loves and friendships, your work and your business associations, your domestic and social life. Breathe out the old; breathe in the new and good and true. This it is which will change your whole life and make of you a new person.

Another rule of physical culture is that the exercises must be kept up regularly, steadily, until they are transferred to the nervous system. In this way the stretching, the deep breathing, and the like become habits. A man will then automatically, almost unconsciously, breathe deeply all day long, and he will frequently stretch and flex his muscles. An upright posture, with the weight and pull in the right places, is also attained in this way and becomes a regular habit. This is also the goal of all true prayer: to make the reaching of the mind and heart toward God, the longing and determination to see and understand Him better an automatic daily habit.

An upright physical posture is not nearly so important as an upright spiritual one. The habit of thinking and acting "straight" needs to be cultivated until it becomes a perfectly natural attitude of mind. The deep breathing of the soul, the throwing out of the wrong thoughts and feelings and the taking in and expanding of the good, true thoughts—this must become a steady, automatic habit of the subconscious mind. This makes understandable Paul's admonition "pray without ceasing." It is a rhythmic inflowing and outflowing and inflowing again of the atmosphere of Spirit. All that is unlike God, all that would poison, cramp, belittle, or limit life, is washed away, dissolved; and all that makes

life joyous, love-filled, rich, pure, constructive, and satisfying is taken in and inhaled deeply until it becomes a part of the breather, of the one who prays. Watch lest you breathe with only a small part of your lungs, and watch your prayers lest they become too negative, too narrow and selfish. Do not breathe in again and again your troubles and worries and fears until they truly become poisonous and cause ill-health and misery. Let them go! Expel them and drink in the pure, fresh, clean air of God. His love and wisdom and power surround and permeate you. "The kingdom of heaven is at hand"; "the kingdom of God is within you."

This fifteen minutes a day of true prayer is surely little enough to give to the Giver of "every good and every perfect gift." Even a so-called "difficult" child will not get up in the morning and go on his way without a word of greeting, a gesture of love, or a farewell to his parent. Yet many, many people do just this to their heavenly Father. It's hurry, bustle, dress, and get breakfast; then off to school or work without even a "Hello, Father!" let alone a "Thank You, Father!" What divine patience He has with us!

These daily habits of the spirit will repay you in a steadily growing capacity for joy and appreciation of all good, for as soon as your outlook on life is changed and you awake to the fact that you are God's image and are living in God's world right here and now, you will begin to see in every event, in every person, God's symmetrical plan and purpose. You will look for and find a blessing in every experience. Every reverse or disappointment will be

a signpost leading you into another and better path. You will know that when one door is closed, another better one is opening for you. You will be led onward and upward, living in the kingdom of heaven at hand will become a habit with you, and you will wonder how you could possibly have lived for so long outside it. Higher friendships, greater loves, and more satisfying experiences will be yours.

For "he giveth power to the faint; and to him that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint."

"Ye shall seek me, and find me, when ye shall search for me with all your heart."

ALLEGIANCE

Our Saviour King, defend us,
And guide where we should go;
Forth with Thy message send us,
Thy love and light to show;
Till, fired with true devotion
Enkindled by Thy word,
From ocean unto ocean
Our land shall own Thee Lord.

—ROBERT MURRAY

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 1, April 4, 1948

UNITY SUBJECT—*The Word of Authority.*

INTERNATIONAL SUBJECT—*A Prophet among Exiles.*
—Ezek. 1:1-3; 3:11, 17-21; 4:1-3.

1. Now it came to pass in the thirtieth year, in the fourth *month,* in the fifth *day* of the month, as I was among the captives by the river Chebar, that the heavens were opened, and I saw visions of God.

2. In the fifth *day* of the month, which was the fifth year of king Jehoiachin's captivity.

3. The word of Jehovah came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of Jehovah was there upon him.

11. And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord Jehovah; whether they will hear, or whether they will forbear.

17. Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me.

18. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked ways, to save his life; the

same wicked man shall die in his iniquity; but his blood will I require at thy hand.

19. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul.

20. Again, when a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling-block before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteous deeds which he hath done shall not be remembered; but his blood will I require at thy hand.

21. Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he took warning; and thou hast delivered thy soul.

1. Thou also, son of man, take thee a tile, and lay it before thee, and portray upon it a city, even Jerusalem:

2. And lay siege against it, and build forts against it, and cast up a mound against it; set camps also against it, and plant battering rams against it round about.

3. And take thou unto thee an iron pan, and set it for a wall of iron between thee and the city: and set thy face toward it, and it shall be besieged, and thou shalt lay siege against it. This shall be a sign to the house of Israel.

GOLDEN TEXT—*Son of man, I have made thee a watchman unto the house of Israel.*—Ezek. 3:17.

SILENT PRAYER—*By centering my thoughts on the truth of the Christ I free myself from bondage to personality.*

The question of the responsibility of the individual to and for those whom he influences is an ancient one. Early in the history of the race Cain was adjudged his brother's keeper. In this lesson the accountability of the leader to his followers is emphasized.

The history of the Jewish people is a record of the leadership of thought in the field of religion. The prophet usually dictated to the king, and the king obeyed. Religion nowadays is in the background of the life and affairs of the world. Some countries have repudiated it altogether. As for today's leaders, they are more often scientists, statesmen, or politicians than men whose chief interest is religion. The race is not particularly interested in institutional religion. The Jews (representing our religious instincts) were captives in Babylon, and Ezekiel ("God strengthens") was one of them.

The thought of today is largely beclouded by sense confusion. We are engaged in trying to bring order out of the chaos left by a great war, and at the same time men's fears and the trend of international events both look toward a third world struggle. The existing confusion and uncertainty are brought about by men's fears of one another, by misunderstanding between nations, and by the mistaken loyalties of whole classes to false ideas of life. The way to peace and a sane outlook must be found and made plain to all, if we are ever to have dominion over the earth.

Ezekiel represents that in us which relies on Spirit and encourages us to place our full trust in Jehovah. Trust in the power of the highest is our insurance against the calamities of the sense realm and a promise of the ultimate victory of Spirit over sense ("a watchman unto the house of Israel").

Ezekiel's vision is a symbol of what may happen in anyone's spiritual growth or in the slow development of a world consciousness of Spirit. Sense as the basis of world consciousness is destined to pass away

with the advance of God consciousness among men. When we touch God consciousness we realize the presence of a mighty power, and though we may be unable at first to avail ourselves of it, we realize that it is our responsibility to reveal to others what has been revealed to us. We are filled with an urge that we cannot suppress. Seeking and finding God in the inner chamber of the heart, we must go forth and carry the message of life to all who will listen.

There is a great work to be done among men. They must be shown that good is real and that evil is unreal. They must realize that keeping faith is the foundation on which world peace can be built; that mutual understanding will insure the permanence of peace instead of the recurrence of disastrous wars. Evil is an inharmonious and an unprofitable state of mind. Deceit, insincerity, double-dealing all defeat their own ends at last. They should be avoided at all cost. Health, happiness, and life eternal come only as we live and think in harmony with the divine law of the universe.

There is a great work to be done among men and done now, not at some time in the distant future. There is a greater work to be done now within us. Every thought of the mind and every organ and cell of the body must be taught and redeemed before heaven can be established in our earth.

Mind and body must be taught and assured that they are filled with the life and substance of God. Unless they are redeemed from the old race thoughts of sin and sickness, they will die. If they die it will be our own fault (their blood will be on our own head) because of our failure to live in harmony with the

law of life. Consciousness is operative in the present, not in the past or the future. If we are conscious today of the good only, that is well. If we are conscious of evil, no consciousness of good that we once had will avail to help us. Uniformity and constancy are the essence of eternal life in consciousness.

QUESTIONS

1. Does religious thought at present have as much weight as it had in former times?
2. In what fields is leadership now most outstanding?
3. What underlies the confusion and uncertainty of the present?
4. In the case of Ezekiel what does "a watchman unto the house of Israel" mean?
5. Are we responsible for revealing to others the truth that has been revealed to us?
6. What work has to be done among men? Within us?

Lesson 2, April 11, 1948

UNITY SUBJECT—*Peace and Security through Righteousness.*

INTERNATIONAL SUBJECT—*Ezekiel's Message for Our Day.*—Ezek. 18:1-4; 34:11-16; 36:25-28.

1. The word of Jehovah came unto me again, saying,
2. What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge?
3. As I live, saith the Lord Jehovah, ye shall not have *occasion* any more to use this proverb in Israel.
4. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.

11. For thus saith the Lord Jehovah: Behold, I my-

self, even I, will search for my sheep, and will seek them out.

12. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered abroad, so will I seek out my sheep; and I will deliver them out of all places whither they have been scattered in the cloudy and dark day.

13. And I will bring them out from the peoples, and gather them from the countries, and will bring them into their own land; and I will feed them upon the mountains of Israel, by the watercourses, and in all the inhabited places of the country.

14. I will feed them with good pasture; and upon the mountains of the height of Israel shall their fold be: there shall they lie down in a good fold; and on fat pasture shall they feed upon the mountains of Israel.

15. I myself will be the shepherd of my sheep, and I will cause them to lie down, saith the Lord Jehovah.

16. I will seek that which was lost, and will bring back that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but the fat and the strong I will destroy; I will feed them in justice.

25. And I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

26. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.

27. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep mine ordinances, and do them.

28. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

GOLDEN TEXT—*A new heart will I give you, and a new spirit will I put within you.*—Ezek. 36:26.

SILENT PRAYER—*I fear no evil; for thou art with me.*

The watchman over Israel in the preceding lesson becomes the shepherd of the sheep in this. The Children of Israel (our religious thoughts and instincts) are so essential to us that they must be guarded and protected. God Himself searches for the sheep (our thoughts), and seeks them out.

The first part of the text for today suggests the story of the man born blind, whom Jesus healed. When Jesus heard that the man had been put out of the synagogue, He hunted him up; "and finding him, he said, Dost thou believe on the Son of God?" As soon as the man who had been born blind heard Jesus identify Himself as the Son of God, "he said, Lord, I believe. And he worshipped him." So in this lesson Jehovah Himself searches for His sheep and seeks them out with the purpose of feeding and caring for them and establishing them in their own land. It is well for us to believe in divine love and trust ourselves to it at all times, even though we have undergone trials like sheep that have been scattered and without a shepherd. Only through faith that our "welfare is dear to the heart of being" can we find courage to endure to the end.

Each of us is an entity in his own right. As such we cannot excuse ourselves for shortcomings on the ground of hereditary influences. "As the soul of the father, so also the soul of the son is mine." Each soul stands or falls by its own merits, equal with every other before God. Unbelievable comfort is in this assurance. When we recognize the Son in us as our real I AM, the true guide and sustenance of our

inner thought kingdom, we come out of confusion and darkness into the fullness of light and truth. Instead of being kept in obscurity because of the seeming strength and dominance of error, our true spiritual thoughts and states of consciousness will be brought together "upon the mountains of Israel, by the watercourses, and in all the inhabited places of the country." The substance of our being will be given to the building up of the good in us; it will no longer be used to keep the error in evidence to our undoing. Our spiritual ideas and qualities will be brought into their own, and will be given first place in our consciousness. They will be valued highly by us and will be exalted; "upon the mountains of the height of Israel shall their fold be." Those divine ideas of wholeness and perfection which seem to have been lost to us, to have been driven away by our belief in ourselves as separate from and unlike God, will be restored to our consciousness. The weak and sick thoughts will be bound up, healed, and strengthened; while all the error ideas that seemingly have grown fat and strong upon the substance and power that should have been given to the good and the true, will be destroyed.

The promise of cleanness is one that we ourselves must help to fulfill. A new heart and a new spirit are not put within us arbitrarily; we invite them by accepting the Christ into mind and heart and acting from this center of new life. Hardness of heart we deny away to make room for the full play of our common humanity ("a heart of flesh"). We become spiritual-minded as we keep the law of life. As we keep it we "dwell" in spiritual consciousness

and have open communion with God. Jesus foresaw the unity of all in Spirit in His prayer, "I in them, and thou in me, that they may be perfected into one." Ezekiel foresaw the same unity when he wrote, "Ye shall be my people, and I will be your God." It is a reciprocal relation, and we can have God within us on no other terms.

QUESTIONS

1. Why should our religious instincts be developed?
2. Should we cling to our faith in divine love regardless of whether we have learned to concentrate our thoughts on God?
3. Has our belief in hereditary influences any foundation in divine law?
4. What is the outcome when we recognize the Son in us as our real I AM?
5. Are a new heart and a new spirit given to us without effort on our part?

Lesson 3, April 18, 1948

UNITY SUBJECT—*Turning from Sense to Spirit.*

INTERNATIONAL SUBJECT—*Fulfilling God's Purpose.*—Ezra 1:1-4; 4:23, 24; Hag. 1:3-8, 13, 14.

1. Now in the first year of Cyrus king of Persia, that the word of Jehovah by the mouth of Jeremiah might be accomplished, Jehovah stirred up the spirit of Cyrus king of Persia, so that he made a proclamation throughout all his kingdom, and *put it* also in writing, saying,

2. Thus saith Cyrus king of Persia, All the kingdoms of the earth hath Jehovah, the God of heaven, given me; and he hath charged me to build him a house in Jerusalem, which is in Judah.

3. Whosoever there is among you of all his people, his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of Jehovah, the

God of Israel (he is God), which is in Jerusalem.

4. And whosoever is left, in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the freewill-offering for the house of God which is in Jerusalem.

23. Then when the copy of king Artaxerxes' letter was read before Rehum, and Shimshai the scribe, and their companions, they went in haste to Jerusalem unto the Jews, and made them to cease by force and power.

24. Then ceased the work of the house of God which is at Jerusalem; and it ceased until the second year of the reign of Darius king of Persia.

Hag. 1:3. Then came the word of Jehovah by Haggai the prophet, saying,

4. Is it a time for you yourselves to dwell in your ceiled houses, while this house lieth waste?

5. Now therefore thus saith Jehovah of hosts: Consider your ways.

6. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages *to put it* into a bag with holes.

7. Thus saith Jehovah of hosts: Consider your ways.

8. Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith Jehovah.

13. Then spake Haggai Jehovah's messenger in Jehovah's message unto the people, saying, I am with you, saith Jehovah.

14. And Jehovah stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Jehozadak, the high priest, and the spirit of all the remnant of the people; and they came and did work on the house of Jehovah of hosts, their God.

GOLDEN TEXT—*No man, having put his hand*

to the plow, and looking back, is fit for the kingdom of God.—Luke 9:62.

SILENT PRAYER—*I rejoice in my realization of all good through the Christ within me.*

The name Cyrus, besides "rays of the sun," is thought to mean also "shepherd." The latter meaning may have become connected with the name after Cyrus had restored to their rightful place the sacred vessels of the Jews, thus undoing the wrong wrought by the last King of Babylon who had carried them off to his capital. He thus cleared his realm of discontent and rebellion, and insured strong bonds of loyalty to him in the surrounding colonies of returned exiles. Among these were the Children of Israel, who had been captives in Babylon for about fifty years.

Loss of freedom results in a corresponding loss of initiative. It was Cyrus and not the captive Children of Israel who began the movement for the return of the captives to Jerusalem. Cyrus here represents the will acting in sense consciousness but affected by spiritual impulses, moved by Spirit. The Children of Israel represent the religious impulses of man, which are subject to confusion while he is in sense consciousness but which show signs of harmonious adjustment when he starts obeying the divine law. Obedience to divine law is the first requirement of spiritual faith, and the return of the Children of Israel from captivity fulfilled this requirement. The word of Jeremiah ("exaltation of Jehovah") was thus "accomplished." Between the destruction of the Temple and its restoration was a

period of almost seventy years.

Cyrus perceived that the centralized peace of soul in which alone we truly develop ("build") our I AM power and majesty ("the house of Jehovah, the God of Israel . . . which is in Jerusalem") must be gained through the activity of the religious nature. "Whosoever there is among you of all his people, his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of Jehovah." The actual building is the work of the people of Israel or the thoughts of man that turn Godward.

The silver and gold, the goods, the beasts, and the freewill offerings represent the fruits of our experience while in sense consciousness. In the gaining of experience no effort is ever lost, though it may seem of no benefit at the time. Experience increases our capacity of appreciation or our ability to comprehend or measure life. The vessels of silver and gold find their right use in the work of praise (the return to Judah) as well as in the establishing and upbuilding of peace (the rebuilding of Jerusalem).

The power and life that the body expresses under the influence of right thought about it proves that it is meant to manifest the divine. Keeping the thought clear and holding to the ideal of perfection for the body equally with the mind and soul build strength and enduring life into the body. Thought that is a mixture of Truth and error—as for instance thought of the body as a temporary possession that must sooner or later be given up—brings the building of the Temple to a standstill. The Samaritans, who prevailed on the king to have the building of the

Temple stopped, represent mixed thoughts, some good, others erroneous. To accomplish anything of permanent value we must keep the great commandment of single-minded devotion to the good.

If we think of the body as material or as doomed to eventual death and decay, we can scarcely expect it to express health, strength, or beauty. "Thus saith Jehovah of hosts: Consider your ways." We experience real satisfaction in life only as we put first things first. Reversing the divine order by putting last things first results in confusion, lack, and disappointment. He who keeps only man-made law sows much and brings in little, whereas he who keeps the divine law produces much from little with the law of increase functioning normally.

Under the law of cause and effect spiritual thinking and living result in spiritual consciousness. "I am with you, saith Jehovah." Whenever we are conscious of God, God is with us.

QUESTIONS

1. In his treatment of conquered peoples how did Cyrus justify the meaning of his name ("shepherd")?
2. What is the first requirement of spiritual faith?
3. How is centralized peace of soul gained?
4. How are the fruits of our experience while in sense consciousness converted to beneficial uses?
5. What type of thinking builds strength and enduring life into the body?
6. How is spiritual consciousness insured to us?

Lesson 4, April 25, 1948

UNITY SUBJECT—*The Word of Jehovah.*

INTERNATIONAL SUBJECT—*God's Standard for Life.*
—Zech. 1:1-4; 7:8-14; 8:16, 17.

1. In the eighth month, in the second year of Darius, came the word of Jehovah unto Zechariah the son of Berechiah, the son of Iddo, the prophet, saying,

2. Jehovah was sore displeased with your fathers.

3. Therefore say thou unto them, Thus saith Jehovah of hosts: Return unto me, saith Jehovah of hosts, and I will return unto you, saith Jehovah of hosts.

4. Be ye not as your fathers, unto whom the former prophets cried, saying, Thus saith Jehovah of hosts, Return ye now from your evil ways, and from your evil doings: but they did not hear, nor hearken unto me, saith Jehovah.

8. And the word of Jehovah came unto Zechariah, saying,

9. Thus hath Jehovah of hosts spoken, saying, Execute true judgment, and show kindness and compassion every man to his brother;

10. And oppress not the widow, nor the fatherless, the sojourner, nor the poor; and let none of you devise evil against his brother in your heart.

11. But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they might not hear.

12. Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which Jehovah of hosts had sent by his Spirit by the former prophets: therefore there came great wrath from Jehovah of hosts.

13. And it is come to pass that, as he cried, and they would not hear, so they shall cry, and I will not hear, said Jehovah of hosts;

14. But I will scatter them with a whirlwind among all the nations which they have not known. Thus the land was desolate after them, so that no man passed through nor returned: for they laid the pleasant land desolate.

16. These are the things that ye shall do: Speak ye every man the truth with his neighbor; execute the judgment of truth and peace in your gates;

17. And let none of you devise evil in your hearts

against his neighbor; and love no false oath: for all these are things that I hate, saith Jehovah.

GOLDEN TEXT—*Execute true judgment, and show kindness and compassion every man to his brother.*—Zech. 7:9.

SILENT PRAYER—*The divine way of life lies open and clear to those who have the love of the Christ in their heart.*

The prophets understood and explained to their listeners the requirements of God consciousness. Jehovah returns to us as we return to Jehovah in thought and act. Consciousness of God is conditioned on our reaction to the thought of God, the fact of God, the truth that God is. Repentance and an about-face are conditions precedent to it. "Return ye now from your evil ways, and from your evil doings." Until we abandon the ways of sense consciousness we cannot become conscious of God. The two states of mind, half good, half evil, do not combine.

The word of Jehovah is the moral law which constitutes the law of life. "Execute true judgment, and show kindness and compassion every man to his brother, and oppress not the widow, nor the fatherless, the sojourner, nor the poor; and let none of you devise evil against his brother in your heart." Everyone knows this law. It is a matter not of knowing, but of desire to keep or execute the law in full, that is wanting in many cases. If we desire above everything else to be just, kind, and compassionate to everyone, no one can prevent our being so. We need to study the nature of desire and learn to control it; to cause ourselves to desire the divine way

of life, to long for it with a great longing, and bring our will into harmony with our desire, so that the two faculties work together.

The word of Jehovah takes cognizance of the truth that all men are one. Therefore much of our obligation under the law of life is to our fellow men. We are social creatures, and unless we recognize this fact and conduct ourselves accordingly, we incur the penalty of our disobedience to the law. Hearts of "adamant stone" are impenetrable to love, compassion, kindness, and even justice. They are the product of rampant sense consciousness, and the reaction is total inability to understand the requirements of a happy, successful life and meet them. "As he cried, and they would not hear, so they shall cry, and I will not hear, saith Jehovah of hosts."

It is easy enough to know what to do; knowing is easier than doing. Most difficult of all is being what the divine law presupposes the sons of God to be. Knowing requires only perception and understanding, while being involves all the faculties in harmonious adjustment.

The first thing that we are to do is to speak the truth as it is in Christ. Brutal frankness is ruled out under this heading. The truth in Christ is the truth spoken in love, with the feelings of others given due regard, but without compromise with error. Harmony does not require a compromise of this kind, and principles cannot be compromised. The habit of always speaking the truth gains for us the trust and confidence of others; so suspicion is ruled out and double-dealing loses whatever point or justification it may have seemed to have in the thought of those

employing it. Every bit of trust and confidence that we are able to create in our world, that is, in the circle of our acquaintances, is so much solid ground under our feet as we enter into the new heaven and the new earth of spiritual consciousness.

Next we are to "execute the judgment of truth and peace" in our "gates." Not only are we to "pass judgment" where truth and peace are under consideration; we are to execute this judgment or see that truth and peace are established as far as we are concerned. To the limit of our power we are to see that both are the normal, right state of our world.

That no one who is engaged in executing truth and peace can devise evil in his heart against his neighbor is a foregone conclusion. Truth and peace cannot exist in company with evil in our consciousness.

Last of all, we are to "love no false oath." He who executes Truth has no love for falseness in any guise. No one whose life is impregnated with Truth and peace feels the need of oaths either true or false to reinforce his position.

Life lies open, straight, and unmistakable to all who obey the word of Jehovah. To realize the blessings that constructive living insures, they have but to obey.

QUESTIONS

1. On what is consciousness of God conditioned?
2. What is the word of Jehovah?
3. Under the law of life what is our obligation to others?
4. Which is easier, knowing or doing? Why?
5. Are we to pass judgment or to execute it?

Silent UNITY

The light of the Spirit of truth illumines me.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City 6, Mo., Cable address: Unity, Kansas City.

Give your full name and address

Prayers ANSWERED.....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

I WANT TO thank you for your prayers for me and also thank God for His healing power. I was run over by a heavy lumber truck and five ribs were broken. My back and shoulder were broken, and I had two cuts on my head. I was rushed to the hospital and the doctor said I couldn't live through the night. My little daughter wrote to you to pray for me, and thank God, that was nine weeks ago, and I am back home again and feeling fine. I can sit up in bed and comb my hair and can dress myself. —*A. A. J., Oklahoma.*

SEVERAL weeks ago I wrote to you for prayers for my husband, who has a tumor that the doctor intended to remove immediately. A few days after I heard from you my husband claimed all pain left him. The tumor disappeared. Thanks to God and to you, Silent Unity, for your wonderful aid.—*Mrs. A. H., Wisconsin.*

I MUST tell you I had the most marvelous thing happen to me. I have had a bone out of place in my

wrist for over a year, and yesterday it went back in place. I could feel it move just as though someone were pushing it back. I have prayed over this a long time, and I certainly am thankful. Also my mother is up and about. God bless you all and the wonderful work you do.—*S. M. D., Arizona.*

PLEASE find inclosed money order for twelve dollars, a very small token of appreciation for your help to us in my illness last April. I was in the hospital with a hemorrhage of the brain. I was paralyzed on one side. My husband sent you a telegram asking you for prayers, and when he returned to the hospital I was able to move my arm and leg, which had been paralyzed. I am completely recovered now and I want to do what I can, hoping it will help others. —*Mrs. W. R. A., Oklahoma.*

Filled with Plenty

I WANT to tell you of our increase in prosperity. When I last wrote I felt that some good was coming to us, but it had not materialized. So in October my husband had an opportunity to change jobs. The new job pays fifteen dollars a week more than the old one. It is also an inside job; he doesn't have to be out in the weather. It is close to home, and it is very convenient for him to come home for a good hot dinner. He also gets paid promptly on Friday. —*Mrs. R. T., Texas.*

I AM SO happy to be able to send you the inclosed love offering, to be used as you think best. We are very thankful for my husband's new work, which

is proving quite profitable, and we know that as we put our life and affairs lovingly in the hands of the Father, our good is multiplied both spiritually and in our material life.—*Mrs. H. D. M., Kansas.*

IN JULY I wrote to you, asking you to pray for the success of a business trip my husband was making in the East and for guidance in his agency business, which he had just started. The trip was very good, and he got several new lines which we needed badly. It has given us both more confidence to know that someone else has been praying along with us, and I know our faith has grown much stronger. —*C. S. Alta., Canada.*

Father, I Thank Thee

I SHOULD like to take part in the Unity lenten program this year, and would be happy to receive a copy of *Teach Us to Pray. I should also like to take this* opportunity to thank Unity for their faithful service during the war years. I lived in London right through the war and only the regular arrival of Unity literature and the faith it engendered helped me to emerge with any sort of balance at all. I know you will be blessed in many, many ways.—*E. M. F., Wyoming.*

PLEASE send me a copy of your little book of poems. I am inclosing a check for two dollars. Perhaps you have someone on your list who would like to have a copy too but lacks the dollar.

The poems are for my mother. She has listened to your program for years and has somehow guided

each of us toward your program for the inspiration needed so often to "see beyond the end of one's nose." There are four of us, each in his own home now. So instead of one radio being tuned in at 9:30 a. m. there are five, just in our family.

Needless to say, the programs are helpful or we should not still be dropping everything for your program or planning our day in two parts, before and after your program.

Our favorite quotation is "The Spirit of the Lord goes before me." I first discovered it tucked into my notebook as I approached my first college examination with fear and trepidation. Reading that quotation in my mother's handwriting made an impression on me that I have never forgotten for very long. —*Mrs. C. G. M., California.*

Give unto the Lord

EACH WEEK brings the pleasure of planting the seeds of prosperity and greater understanding of the omnipresence of divine substance through the repeated exercise of tithing. How grateful we are to have the abundant soil of Unity in which to plant our "substance seed" of tithes.

The great freedom that tithing gives, freedom from all worries about supply, is valuable beyond measure, because we can devote ourselves wholeheartily to doing those things which we really enjoy doing, with no thought of slavery to earnings. We do what we feel inwardly must be done for our growth and development and look wholly to the Father for our subsistence.

I do thank you for your splendid work with me in the development of my awareness of the Truth. —*H. W. H., Kentucky.*

His Truth Is a Shield

A THOUSAND thanks for the wonderful healing demonstration that materialized this morning. As my telegram told you I had lost my billfold, with a sizable amount of money in it, many miles from home. We were taking a short vacation, and I did not discover the loss until arriving home. I asked for help immediately, and this morning a voice over the phone told me the speaker had found the billfold at the top of Pal Mar Mountain. A stranger, but living within a few miles from my home. Its so amazing I have not recovered from the surprise.

I am so thankful for your kind and sincere help, so please accept this small gift.—*D. V., California.*

My Help Cometh from Jehovah

I HAVE been given more courage, strength and faith through reading UNITY, and I also understand how to pray to my heavenly Father through Jesus Christ better than I ever did in my life.—*Mrs. G. M., Illinois.*

JUST A WORD to say how much I enjoy reading UNITY. Really it is such a comfort to me I can hardly wait for the monthly issue to come. They have truly helped me to find myself, and I see life in a different light. I am so eager to get this month's issue.—*A. M. P., Alabama.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

My husband has stomach ulcers, and I am terrified. What shall I do? Tell me how to meet this awful thing.—*From a letter received by Silent Unity.*

We cannot advise you specifically what to do in an outer way to solve your problem, but we can suggest that you place the matter in God's keeping and sincerely desire His perfect will to be done regardless of what your personal will may be.

Your husband's ulcers and stomach trouble are probably caused by worry, and will disappear when he is relieved of his mental burden. We would suggest that you set him free from your personal will by placing him in God's hands so that the good will of God may be free to act in him and his affairs.

The way to bring about peace of mind within yourself is not to try to make someone else love you or do your will, but to change your own mental habit and to stir up within you the true, unselfish Christ love, which loves God above all else and one's neighbor as oneself. It is not for us to know what God's will is, but if we obey the commandment of Jesus Christ that we have just mentioned and are perfectly willing to allow God's will to be done in us, then we shall find peace of mind, true companionship, joy, and prosperity. We can be sure that when one

door closes another one will open to greater good for us.

Will you please explain the affirmation "I am the Christ, a son of the living God"? I had thought that Jesus was the Christ, and this statement confuses me.—*From a letter received by Silent Unity.*

"The Spirit himself beareth witness with our spirit, that we are children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ." The Creator endowed all of His beloved children with all Christlike qualities, attributes, faculties, and possibilities. "God is no respector of persons."

In affirming, "I am the Christ, a son of the living God," we are not claiming to be the Jesus Christ; rather we are recognizing that we are "joint-heirs with Christ." The same Christ Spirit that was in Jesus is in all children of God, for God created man in His own image and likeness. Jesus taught that "the kingdom of God is within you."

My eleven-year old boy wants to join the church of which I am a member. His father thinks the boy is too young to join a church and should wait until he is old enough to "know what he really wants to do." Please tell me what I should do about this situation.—*From a letter received by Silent Unity.*

Whether your little boy becomes a member of the church at this time or not, it is our opinion that it is more a matter of his being taught the love of God and the practice of the principles that make for godly living, and that the age at which he makes

an outer profession of his faith should depend upon his maturity and the custom prevailing in the church itself. If it is accepted in the church of your choice that a boy of eleven can be admitted to membership and if your son himself wishes to join, perhaps his father might be willing. If however the child is being influenced by an older person or persons perhaps his father is wise in thinking it had best be postponed until he is older. God loves all His children and understands the hearts of all, so you need not be troubled in your heart no matter what the decision may be.

Because you have helped me many times, I am coming to you again. I am faced with what seems to be a gigantic problem and critical test. My eleven-year-old granddaughter, who is an unwanted problem child, is being brought here for me to keep until her mother can place her in a State institution. The girl has a dual personality—sweet and lovely at times and simply awful at others. Her grandfather and I are the only ones who will keep her. It seems hard to put her away in an institution. What shall I do?—*From a letter received by Silent Unity.*

We are pleased that you have shared your problem concerning your granddaughter with us, and we want you to know that we are praying earnestly that you may be guided wisely and that this youngster may develop a peaceful and happy attitude.

Inasmuch as you feel you are the one to accept the responsibility for this girl at this time, know that God will give you the needed loving understanding to help the child become established in life as a well-

adjusted, successful, and happy person.

Perhaps the greatest help we could give you in this matter is to remind you that she is a child of God. As such she is endowed with all of the qualities necessary to make her a good child. Praise her for the good she shows and let her know always that your attitude toward her is one of love and patience. The security and warmth that she feels in your home will serve to stabilize her emotions and help her learn to be co-operative and self-controlled.

We know that since you are taking a prayerful attitude toward her and since your desire to help this youngster is so sincere, you will prove to be an immeasurable blessing to her. Because you are keeping your mind open to the direction of God, we know that He will give you the good ideas you may need in caring for your granddaughter. If there is anything in the outer that you can do to help her become better adjusted to living, it will be revealed to you. The greatest help that any person can be to a child who is in his care is to give him a home that is peaceful and happy and so give him a feeling of security and approval. God is going to help you. He is even now blessing you with all that you may need to care for this child of His. God bless you!

In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts of Christ Jesus.—PAUL

UNITY CENTERS

The following leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Mabel Daughtry, 406 N 22

ARKANSAS

Little Rock—Mary Wayman, 108 Linwood

ARIZONA

Globe—Sarah Lightle, 117 E Oak

CALIFORNIA

Alhambra—Gertrude Hall, 204 S 2
Bakersfield—Della Shutts, Brower bldg
Berkeley—Susanna Scott, 2401 Dwight
Beverly Hills—Ruth Rae, 107 N Robertson
Burbank—Harriet Sunday, 152 E Palm
Canoga Park—Nannie Highnote, 22133 School Craft
Compton—Unity, 115 N Chester
Eureka—Janet Knowlton, YWCA
Fresno—Alice Stokes, 171 Blackstone
Glendale—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South st
Hayward—Elizabeth McClaughry, 638 1st
Hollywood—Rose Schneider, 1162 N St Andrews
Hermosa—Unity, 77 17th
Highland Park—Irene Sampson, 131 South ave
Inglewood—Maude Galpin, 226 E Spruce
Long Beach—Louise Newman, 935 E Broadway
Los Angeles—Ernest C. Wilson, Norma Knight Jones, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Emma Luke, 2120 S Union; Dollee Phillips, 2215 7th Ave; Alfred Williams, 1256 W 7; Helen Monton (col) 4419 Mettler
La Crescenta—Dollee Phillips, 4004 La Crescenta
Monrovia—Irene Malloy, 201 E Lime
North Hollywood—Joseph & Mildred Haggerty, 5109½ Lankershim Blvd
Napa—Helen Wade, Churchill manor
Oakland—Alma Morse, 1433 Madison
Pasadena—William Stack, 60 N Mich; Carrie Love (col) 246 S De Lacey
Pomona—Max Flickinger, 249 W Monterey
Redlands—Dr. H P Nicholls, 618a W Olive
Sacramento—Naomi Anderson, IOOF hall; Blanche Evans, Y W C A
San Bernardino—Dr & Mrs H P Nicholls, 763 D St
San Diego—Marie Fleming, Watts bldg
San Francisco—Robert Hulbert, 25 Fulton; Ethel Higgins, 133 Geary bldg
San Gabriel—Ethel Turner, 325 S Pine
San Leandro—Barbara Lyon, 561 Lafayette
Santa Barbara—Warren Meyer, 227 E Arrellaga
Santa Cruz—Alice Hopkins, 151 Garfield
Santa Monica—Sue Sikking, 1418 2d
Santa Rosa—Helen Wade, 426 Mendocino
South Gate—Edna Drebert, 2945 Tweedy
Stockton—Grace Swannell, 230 E Fremont
Studio City—Herbert J. Schneider, 12355 Moorpark
Taft—Della Shutts, 631 North
Vallejo—Helen Wade, Vallejo Women's Club
Van Nuys—Mary Hider, 14416 Victory
Whittier—Louise Newman, 410 S Greenleaf

COLORADO

Denver—Mabel Beech, 1555 Race
Pueblo—Edith Wilshire, YWCA

CONNECTICUT

Bridgeport—Helene Kersten, 610 Fairfield
Hartford—Harriet Gilbert, 926 Main
New Haven—Bonnie Adams, Hotel Taft

DELAWARE

Wilmington—Eva Kerr Leeman, 13 E 14

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Feldt, New Colonial hotel

FLORIDA

Clearwater—Louise Beaty, Chamber of Commerce Auditorium
Daytona Beach—Mary D Huck, 128 Broadway
Fort Lauderdale—Nora Campbell, Woman's club
Jacksonville—Wm & Bonnie Grenson, 220 E Monroe
Miami—May Stoiber, 128 SE 3
Orlando—Carolyn Parsons, 503 E Orange
St Petersburg—Louise Beaty, 646 5 ave S
Tampa—Ruby Wagner, 413 Grand Central
West Palm Beach—Fannye Treaster, 440 Datura

GEORGIA

Atlanta—Kathryn Boyce, 160 Peachtree N W

HAWAII

Honolulu—Marie Handley, 240 Lewers rd

IDAHO

Boise—Christopher Scott, Pinney bldg

ILLINOIS

E St Louis—Florence Schaefer, Broadview hotel
Chicago—W I & Anna Hoschouer, 306 S Wabash; Nellie McCollum, 64 W Randolph; Edith Reynolds, 116 S Michigan; Janet Beaudry, 410 S Michigan; Margaret Halsey (col) 104 E 51; Henrietta Gorden (col) 4307 S Michigan
Decatur—Maud Kellogg, 317 W Decatur
Mattoon—Ethel Maguire, Hotel Byers
Rockford—Eric Butterworth, Empire bldg
Springfield—Eva Conover, 709 S 7th

INDIANA

Ft Wayne—Cleo Lee, Court and Berry
Gary—Margaret Cain, YMCA
Indianapolis—Margaret Strahle, Claypool hotel; Frederick Andrews, 8 E Market

Kokomo—Lydia Simpson, 314 W Walnut

IOWA

Cedar Rapids—Unity, 1015 2 Ave SE
Des Moines—Betty Stitt, 3118 Grand
Sioux City—Unity, Insurance Exchange bldg
Waterloo—Irene Duncan, 324½ E Fourth

KANSAS

Hutchinson—Nona Kerfoot, 316 W 15th
Topeka—Harriet Pfouts, Jayhawk hotel
Wichita—Carl & Lois Moran, 3241 Victor

KENTUCKY

Covington—Clara Conway (col) 1210 Russell
Louisville—Maebel Carrell, 1322 S 4; Ruth Cox (col) Pythian temple

LOUISIANA

New Orleans—Elois Echlin, 4730 Cleveland; Ruth Murphy, 604 Canal

MAINE

Portland—Unity, 562 Congress

MARYLAND

Baltimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

Boston—John Baughman, 30 Huntington
Cambridge—Edna Titus, 881 Massachusetts
Worcester—John Baughman, Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State St
Bay City—Roxie Miller, YWCA
Birmingham—Virginia Shipley, 148 S Woodward, Rm 215
Detroit—Herbert Hunt, Maccabees bldg; Otto Fishburn, 4221 Eastlawn; Virginia Shipley, 410 Capitol Theater bldg; James Elliott (col) St Antoine YMCA
E Lansing—Roxie Miller, 224 Abbott
Flint—Edmund Risk, 1019 Detroit
Jackson—Bess DeMay, 1508 W Mich
Grand Rapids—Ida Bailey, 126 Sheldon S E
Kalamazoo—Amy Moffett, 209 W Dutton
Lansing—Harvey and Ida Best, Olds hotel
Pontiac—Eve Edeen, 72½ N Saginaw
Royal Oak—Unity, 101 S Troy
Saginaw—Edmund Risk, Walnut at Genessee

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin
St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Jefferson City—Amanda Clibourn, 319 Ash
Kansas City—Louis E & Ethel Meyer, 913 Tracy; Ida Palmer, 3510 Forest
Lee's Summit—Ralph Rhea, Unity Farm
Lemay—Julia McKee, 284 Lemay
Springfield—Unity, 224 W State
St Joseph—Osla Jones, 12 and Felix
St Louis—Elsie Abbott, 119 N 7; Hilda Eilers, 3616 Bates; Florence Brummer, 4621 S Kingshighway

MONTANA

Billings—Mary Wessel, Northern hotel
Bozeman—Mary Wessel, 103½ Bridges Arms
Butte—Mary Wessel, YMCA

Great Falls—Lilian Cook, Columbia bldg
Livingston—Mary Wessel, Elks hall
Missoula—Maidie Van Etten, 200 E Pine

NEBRASKA

Lincoln—Harold Irving, 138 N 12
Omaha—C N & Hallie Broadhurst, YWCA

NEVADA

Reno—Robt & Fay Caswell, 847 University

NEW JERSEY

Montclair—Gladys Stevenson, 11 S Fullerton
Newark—Edith Berry, Berwick hotel
Plainfield—Helen Zagat, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 W Tijeras

NEW YORK

Albany—Marian Hoagland, YWCA
Binghamton—Unity, Arlington hotel
Brooklyn—Ella Pomeroy, 3 Albee sq
Buffalo—Lillian Matthews, 271 Delaware
Flushing—Adele Woodruff, 135-42 40 rd
Forest Hills—Adele Woodruff, Forest Hills Inn
Ithaca—Unity, 113 S Cayuga
Jamestown—Lillian Matthews, YWCA
New Rochelle—Ethel Nickelsen, Huguenot YMCA
New York—Georgiana West, 1 W 47; Crichton Boatright, 500 5 ave; Josephine Siemon, 400 E 59; Stella Wrenn, 853 7th ave; Courtenay Johnson (col) 2523 7th Ave; Nanna Sutton (col) 137 W 110
Rochester—Elise Rosenburg, Seneca hotel
Roslyn Heights—Adele Woodruff, 58 Mineola
Schenectady—Marian Hoagland, Lafayette & Chapel
Syracuse—Mae Lundahl, 110 Onondaga ave
Troy—Marian Hoagland, 27 4th
White Plains—Ocoa Moore, 3 Greenridge

NORTH CAROLINA

Asheville—Velma Hoffman, Battery Park hotel

OHIO

Akron—Mary & George Dunning, Jessie Maloney, 34 S High
Alliance—Unity, 242 E Main
Canton—Mary & George Dunning, 203 6th NW
Cincinnati—William & Polly Quinn, Masonic Temple; Effie Smith, Erna E Wissmann, 3047 Madison
Cleveland—Earl & Martha Anthony, Hotel Cleveland
Columbus—Dale & Donna Newsum, [illegible] W 5 Ave
Dayton—Ethel Crouch, Canby bldg
Hamilton—Louise Tabse, 117 Ross
Marietta—Orilla Werner, 424 Front
Marion—Mercedes Fossler, YWCA
Springfield—Nora Elliott, 19½ S Limestone
Toledo—Wallace Tooke, 1623 Broadway
Warren—Everett St John, 167 Main S W

Youngstown—Everett St John, Home Sav & Loan bldg

OKLAHOMA

Tulsa—Grace Kehrer, 714 S Boston

Oklahoma City—Alice & Schuyler Cronley, Midwest bldg

OREGON

Eugene—Cleoda Dawson, 1569 Oak

Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—Margaret Feldt, St James hotel

Pittsburgh—Ruth Gilpin, 233 Oliver

TENNESSEE

Memphis—Omer Hodgman, 1911 Madison

Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, Blackburn bldg

Dallas—Ruth Gillespie, 2030 Commerce

El Paso—Mabel Peck, Gardner hotel

Fort Worth—Ruth Gillespie, Texas hotel

Houston—Lilian Brass, Rice hotel; Corine Smith (col) 1302 Schwartz

San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marion Brown, 925 Park

Kennewick—Beulah Scott, Arrow Grill

Seattle—Myron & Estelle Key, 4030 Arcade bldg

Wenatchee—Beulah Scott, Columbia hotel

Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Charleston—Daisy Daggett, Daniel Boone hotel

Huntington—Daisy Daggett, Hotel Frederick

WISCONSIN

Beloit—Eric Butterworth, 1347 White

Racine—Lu Verna Bauer, 423 S Main

Milwaukee—Elmer Gifford, 208 E Wisconsin

CANADA

Calgary—Unity, 221A 8th ave W

Edmonton—Unity, 13 Labor temple

London—Unity, 496 Dundas

Ottawa—Andrew Carlson, National bldg

Regina—Unity, Thompson blk

Toronto—Donald O'Connor, 17 Queen E

Winnipeg—Edna Bowyer, Russell Kemp, 360 Young

ENGLAND

London—Parker Drake, Ruth Hacking, 6 Stanhope Terrace, Bayswater Rd London, W 2

Iver Heath—Dora Johnson, Ellesmere, Slough rd

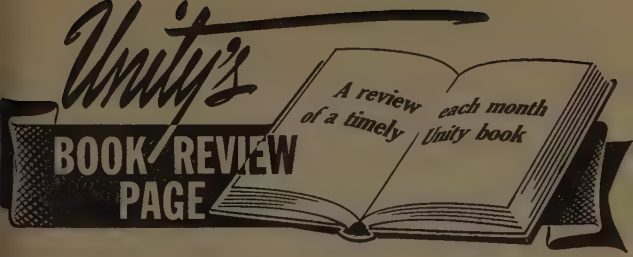
Easington Village—Thomas W Merrington 11 Sea View, Co. Durham

Sunderland—Thomas W Merrington, 18 Waterloo pl, Co. Durham

Unity literature in French may be secured through Mary Sterling, 93 rue, Truffaut, Paris XVII, France.

The Purpose of Unity

Unity School of Christianity is a religious educational institution teaching the use of the Jesus Christ doctrine in everyday life, and is not a church. However in disseminating the teachings of Unity, based upon the Bible and especially upon the teaching of Jesus Christ, teachers have formed independent organizations for study and worship, and these organizations have evolved into groups called centers, societies, assemblies, and churches. These groups are a part of the Unity fellowship and work in close co-operation with the Unity School of Christianity, but Unity is not a denomination nor a sect. Those who study the Unity teachings and who attend a Unity church are free to keep their affiliation with any church they desire. Unity teachings explain the action of mind, the link between God and man. They explain how mind affects the body, how it brings man into an understanding of God. Accept what, in Unity, appears to you to be Truth, and withhold judgment on the remainder until you understand it.



Prosperity's Ten Commandments

By Georgiana Tree West

The Ten Commandments form a true foundation for permanent prosperity as well as for right spiritual and moral conduct, according to Georgiana Tree West.

Mrs. West devotes a chapter of her book *Prosperity's Ten Commandments* to each of the commandments, adapting them to the subject of prosperity. For example the first commandment, "Thou shalt have no other gods before me," is paraphrased from a prosperity viewpoint by Mrs. West as follows: "Thou shalt look to no other source but God for thy supply." Then she explains that since man's life is derived from and dependent upon God man can and must look only to God for supply.

The nine other commandments are adapted by Mrs. West just as carefully as the first one. Letting go, tithing, speaking the word, and giving and receiving are some of the subjects treated by Mrs. West.

Prosperity's Ten Commandments inspires its readers with a zest to be up and doing to put Truth into practice by following the down-to-earth suggestions for claiming order and prosperity in one's affairs.

Prosperity's Ten Commandments is priced at $1 a copy.

Appearing in Other Unity Magazines This Month

Good Business *Encore*

"Miracles without Mysteries," an article by Clinton E. Bernard on the healing of alcoholism as it is done through the fine organization called Alcoholics Anonymous, is reprinted by popular demand in this month's issue of *Good Business*. Mr. Bernard outlines the 12-step program followed by the A. A.'s and explains that in presenting their program they avoid anything resembling religious cant or sectarianism; that although it looks like a "religious program," the members call it "a program of spiritual principles." As Mr. Bernard says, "The work grows because it is sound, because it really does save men and women from a scourge that physicians and psychiatrists have been helpless to heal."

The Refugee and the Little Red Squirrel

One of the features of *Wee Wisdom* is a page of readers' letters about their pets. The purpose of this feature is to teach the children to be kind to animals. Since "Be Kind to Animals" Week occurs in April, *Wee Wisdom* presents a be-kind-to-animals story entitled "The Refugee and the Little Red Squirrel" by Helen C. Smith. The refugee is Bob Blake who lived for a time in Connecticut with his grandparents until it was safe for him to return to his home in England. The little red squirrel is the one Bob caught in Grandfather Blake's old squirrel trap. What happened to make Bob change his mind about keeping a squirrel for a pet makes exciting reading.

What about Your Faith?

Do you feel that your faith is strong enough to keep you poised and calm at all times? James Dillet Freeman has written an article for *Daily Word* this month that is intended to help you examine your faith. "For some it is easy to believe. To them God is as real as their own hands or eyes; His purposes are plain, His love is sure," writes Mr. Freeman. But it is for those who find it not easy to believe that he has written his article "Help Thou Mine Unbelief."

"A Thorn in the Side"

Claire Cooper's *Progress* story "A Thorn in the Side" is a graphic picture of the unhappiness and frustration the person with a suspicious attitude toward life brings on himself. Mrs. Cooper depicts the chain of circumstances in which her mother, a neighbor, and herself were caught in their various efforts to conquer suspicion and doubt within themselves and so win through to a new attitude toward people and life.

"Faith Substance"

Another version of Paul's statement "Faith is the substance of things hoped for, the evidence of things not seen" is this: "Faith is the giving of substance to" things hoped for. According to Mary L. Kupferle, who has written the article "Faith Substance" for the April 4 issue of *Weekly Unity,* if we want more health, for example, we give substance to the idea of health. "Our faith in health is the very substance, the vital, living substance that brings perfect health into manifestation," writes Mrs. Kupferle.

Unity Books and Booklets

For Beginners	Beginning Again	standard only	$1.00
	God a Present Help	standard only	1.00
	God Is the Answer	standard only	1.00
	How I Used Truth	standard only	1.00
	Lessons in Truth	standard only	1.00
	Lessons in Truth	*Russian, Spanish, Dutch*	1.00
	Letters of Myrtle Fillmore	standard only	1.00
	Lovingly in the Hands of the Father	standard only	1.00
	New Ways to Solve Old Problems	de luxe $2; standard	1.00
	Six-Day Healing Practice, A	*Spanish* $.10; *English*	.25
	Great Physician, The	standard only	1.00
	Mental Equivalent, The	*German*, $.10; *Russian*	.10
	Whatsoever Ye Shall Ask	de luxe $2; standard	1.00
For Healing	Christian Healing	de luxe $2; standard	1.00
	Divine Remedies		.50
	Jesus Christ Heals	standard only	1.00
	Truth Ideas of an M. D.	standard only	1.00
	You Can Be Healed	de luxe $2; standard	1.00
For the Home	Meatless Meals	cloth	1.50
	You and Your Child	de luxe $2; standard	1.00
For Prosperity	As You Tithe so You Prosper		.50
	Both Riches and Honor	standard only	1.00
	Prosperity	standard only	1.00
	Prosperity's Ten Commandments	standard only	1.00
	Working with God	standard only	1.00
For Inspiration	Best-Loved Unity Poems	standard only	1.00
	Finding the Christ	*Russian, German, Swedish* $.10; *English*	.25
	Have We Lived Before?	de luxe $2; standard	1.00
	Mightier than Circumstance	standard only	1.00
	Sunlit Way, The	standard only	1.00
	Unity's Fifty Golden Years	paper	1.00
For Devotion	Bible, American Standard Edition		5.00
	Book of Silent Prayer		.50
	Contemplation of Christ, The		.50
	Effectual Prayer	standard only	1.00
	Silence, The		.50
	Unity Song Selections	cloth	1.00
For Advanced Study	Christ Enthroned in Man	de luxe $2; standard	1.00
	Know Thyself	de luxe $2; standard	1.00
	Metaphysical Bible Dictionary		5.00
	Mysteries of Genesis	standard only	1.00
	Mysteries of John	standard only	1.00
	Talks on Truth	standard only	1.00
	Teach Us to Pray	de luxe $2; standard	1.00
	Twelve Powers of Man, The	standard only	1.00
	What Are You?	de luxe $2; standard	1.00

Greeting Booklets

Are You Getting All You Want from Life?	.10	Good News, The	.10
Be at Peace	.10	He Passed This Way	.10
Breath of Immortality	.10	Holy Bread	.10
Challenge of the Dawn, The	.10	Land Is Bright, The	.10
Christmas Spirit, The	.10	Life Is Consciousness	.10
Daily Resurrection	.10	Mental Equivalent, The	.10
First Things First	.10	Prayer of Prayers	.10
Gift Imperishable, The	.10	Protecting Presence, The	.10
Gifts for the Christ	.10	Recipes for Living	.10
Great Helper, The *French, English*	.10	Song of Life, The	.10
		Way of Faith, The	.10
		Where Blessings Begin	.10
God Is Blessing You Now	.10	White as Cotton	.10

(12 copies of these booklets for $1. Envelopes included)

For Children	Jet's Adventures		1.00
	Jet and the New Country		1.00

NEWS *from* UNITY

Food Chemist Writes for Unity

Albert E. Cliffe, a food chemist by profession, is also a writer in the Truth field. Three of his articles have been obtained for *Unity* magazine. The first, "Your Daily Diet," will appear in the May issue. "The Wicks of Life" and "Visible and Invisible" will appear in the June and July issues respectively. Mr. Cliffe writes: "As a food chemist, I know that the foods I eat each day are converted into the various parts of my body; in other words, my physical well-being depends for its development upon my daily diet. . . . However several years ago it was found that in spite of a so-called perfect diet of the right foods, many people suffered from disease, which according to the principles of nutrition should never have occurred."

Mr. Cliffe correlates his experience in scientific research with his understanding of metaphysics, thus giving his readers much practical information.

Minister Welcomes Weekly Unity

A minister who reads *Weekly Unity* writes as follows: "I can hardly express how much *Weekly Unity* means to me as a minister. I am always eager to see the title of the first article, which always contains a wonderful message. I heard a friend say, 'I can pick out the ministers who read Unity literature, for they are succeeding; the people like to hear them preach.' "

Weekly Unity is Unity's eight-page weekly magazine containing several articles, a message from Silent Unity, a column by Lowell Fillmore, the Sunday school lessons, and many other short items.

Training School Announcement

The Unity Training School will begin its 1948 session April 26 with the opening of the first of the five terms. Classes will be offered for first-, second-, and third-year students. The schedule of classes and teachers for the first term (April 26 through May 21) is as follows:

Healing Principles, Vera Dawson Tait; *Christian Healing,* Ida M. Palmer; *Lessons in Truth,* Ralph Rhea; Bible Interpretation, Harriet Pfouts; Basic Study of Bible (N. T.), Herbert Hunt; Public Speaking, Louise Abney; Steps in the Silence, Marion Brown; Center Ministry: Ideals and Ethics, Cleo Lee; Definitions and Terms, Osla Sehrt Jones.

Unity Training School is conducted at beautiful Unity Farm, seventeen miles from Kansas City. After students attending for credit toward teaching and center ministry, are accommodated, vacationists and others may reserve the remaining rooms. For full information write to G. LeRoy Dale, Registrar, Unity Farm, Lee's Summit, Mo.

Correspondence Course Brings New Life Pattern

The Unity Correspondence School Department receives many letters telling of wonderful blessings received as a result of the study of Truth by following the courses recommended. A student in Ohio writes:

"My life pattern follows each lesson I am studying. While I was studying *Lessons in Truth* something within would not permit my going on to another lesson until I had been able to put into practice to some extent the principles contained in the one I had completed. The changes in my life have been unbelievable: from poverty to abundance, from drudgery to joyous expression, from groping to a fair degree of spiritual awakening."

If you should like to study the Unity teachings by cor-

respondence right in your own home, just write for more information. Address your request to the Correspondence School Department, Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

"I Listen to 'Unity Viewpoint' Because——"

A friend in Kansas comments on the "Unity Viewpoint" radio program as follows:

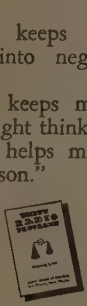
"When I was ill in 1946 I listened to 'Unity Viewpoint' daily and found new strength, faith, confidence, and courage. I like 'Unity Viewpoint' because

"1. Its message keeps me at peace with myself and others.

"2. It keeps me from drifting into negative attitudes.

"3. It keeps me on the path of right thinking.

"4. It helps me to be a better person."



If you have not heard the "Unity Viewpoint," which is broadcast over more than thirty stations in the United States, you are invited to write for a free radio schedule for yourself or friends.

A wise choice of thought is as necessary as a wise choice of food; then comes the right use of it.—*Frances W. Foulks; Effectual Prayer.*

New Light on Names in the Bible

The *Metaphysical Bible Dictionary* explains names of persons and places as well as significant words and terms found in the Bible.

Of the name "Canaan," for example, the correct pronunciation is given, as well as the etymology, the geographic historical setting, and the metaphysical interpretation. Part of the metaphysical interpretation follows:

"Canaan means *lowland,* that is, the body consciousness. The redeemed body is the Promised Land, and when man rediscovers this lost domain all the promises of the Scriptures will be fulfilled. It is not a dream that man is to possess an immortal body; it is a solid fact. In order to redeem the body man must enter with his spiritual thoughts into his organism and teach it the saving Truth. . . . The land of Canaan, too, represents the unlimited elemental forces of Being in which man is placed and to which he gives character through faith in God as omnipresent Spirit."

Unity Literature Praised

It is always gratifying when someone notices our constant effort to improve our publications. Following is an excerpt from one of the many letters we receive daily from friends of Unity all over the world:

"Although the cost of paper and other things incidental to publishing your magazines must have risen, I notice the quality of the paper has improved. This of course is in line with your practicing what you preach. Accordingly I am sending you a love offering to be applied in the manner you see fit. This is a small amount, but please bless it."

We do indeed bless the offering of this thoughtful friend. And we bless her too as we bless all who help us to carry on our work and make the Unity publications possible. Unity is a nonprofit organization, publishing literature not to make money but to render a spiritual service. The nominal subscription rates placed on our literature do not cover the actual cost; yet the price of the Unity periodicals is the same today as it was sixty years ago.

We are grateful to the Father for His sustaining power and love, thankful for th many loyal friends who hel to support our worthy pur poses.

Unity Pamphlet for Employers and Employees

A Unity pamphlet that ha been a favorite with busines firms is *The Master's Ten Laws of Human Relations* This publication is suitabl for inclosing in office bulletin to employees or for giving to individuals. Written by Wil ferd A. Peterson, it originally appeared as an article in *Good Business,* Unity's magazine for Truth students in the business world.

A superintendent in a plant of one of America's larges manufacturers of farm machinery, after writing for permission, reported that he was sending the pamphlet out to 8,000 employees.

Copies of *The Master's Ten Laws of Human Relations* are available without charge upon request. You may have as many copies as you care to distribute.

If I want God to speak through my mouth, I must first let Him think through my intelligence.—*Gardner Hunting.*

Books by Charles Fillmore

Christian Healing

A comprehensive textbook of fundamentals of spiritual healing that explains how the power of thought brings one into harmony with God's law.

Jesus Christ Heals

More of Charles Fillmore's teaching on the subject of spiritual healing. He declares that Jesus Christ heals today, here and now, if you will but put your faith in Him.

Talks on Truth

This book comprises fourteen inspiring chapters, each concerned with the explanation of some principle of Truth, such as divine love, the Holy Spirit, eternal life, or the Word.

Prosperity

How you may enjoy prosperity in your life is the theme of this comprehensive textbook. In the twelve chapters are discussed various phases of the laws of prosperity.

The Twelve Powers of Man

A book to aid you in discovering your vast reserves of strength, wisdom, judgment, faith, and enthusiasm—to name a few of the twelve powers within you.

Mysteries of Genesis

An interpretation of the Book of Genesis, the key to the Bible, MYSTERIES OF GENESIS offers a delightful adventure in metaphysics for those who aspire to greater understanding.

Mysteries of John

Mr. Fillmore's most recent work. A metaphysical study of the Gospel according to John, it puts in practical terms Jesus' teaching concerning healing, supply, and eternal life.

If you do not have all of Charles Fillmore's books, why not check this list and order those you need to complete your set? They are priced at $1 each.

Unity School of Christianity, 917 Tracy Ave., Kansas City 6, Missouri

Think of the Spirit of Prosperity

When you think of prosperity do you think only in terms of money? If you do, you are dictating the form in which your prosperity is to come and shutting out other forms of prosperity God has for you.

You can open the way for ALL forms of prosperity by thinking of the spirit of prosperity, by becoming one with Spirit, the indestructible, free-flowing, abundant life of the universe. You can find help in becoming one with the spirit of prosperity by using the Prosperity Bank plan. Unity students everywhere find that faithfully following this unique prayer-and-practice drill never fails to bring some new blessing into their life.

If you feel that you are not steadily attaining a greater realization of prosperity, send for a Prosperity Bank and try this plan, which has proved so successful when used by others. Use the coupon below for ordering the Bank.

Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray with me for a successful demonstration. I will use the drill seven weeks and save $3 for the three *Unity* magazine subscriptions (one year each) listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided. U-4-48

Begin Your Days with

Faith

Freedom

Harmony

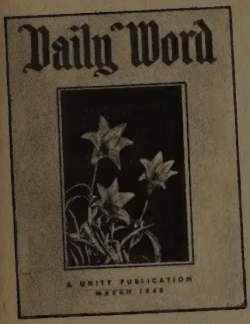
Understanding

Health

Happiness

Peace

Perfection



When you read *Daily Word,* Unity's pocket-sized magazine of daily devotions, you can begin every day with a two-minute, instructive, and inspiring message on one of the above topics or on a similar one.

The *Daily Word* messages are written by members of Silent Unity and others, who have had wide experience in helping people meet and overcome unwanted conditions in life. Many subscribers testify: "Today's lesson seemed to be written especially for me."

Let *Daily Word* Help You!

Just as *Daily Word* helps thousands of readers it can help you. It can give you each day a Truth idea that will guide, uplift, and sustain you in whatever situation may confront you.

Order *Daily Word* now. Begin your day the *Daily Word* way!

Price, $1 a year.

UNITY SCHOOL OF CHRISTIANITY

917 TRACY, KANSAS CITY 6, MO.

The Pure, White Light

Grace Noll Crowell

The pure, white light of the purest, whitest
One
Who ever trod the old earth's tortuous sod
Shines still today, as bright as any sun
Or moon or star lit by the hand of God.
Nothing can dim the radiance of the Christ,
Nothing at all can ever blur His light;
It always will, it ever has sufficed
To illuminate men's darkest, deepest night.

Projected by the Man of Galilee,
Kept burning by His life, His shielding hand,
It is a light held high for you and me
To follow safely on the sea and land.
Point out that light to others, cry His name,
And hold the pathway of that living flame.